

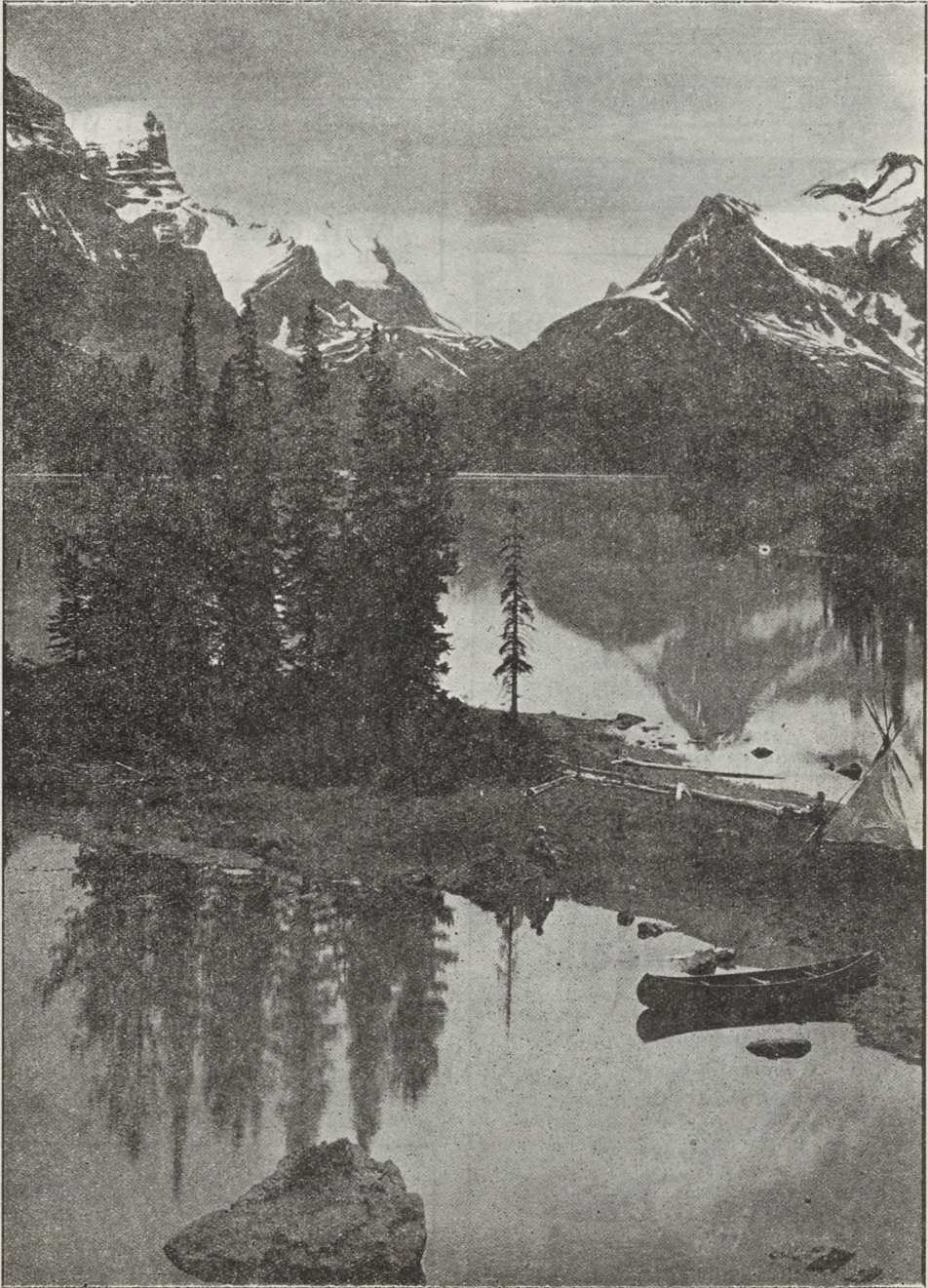
Rev. Faulkner

The Church Messenger

Volume ¹⁸IX, No. 10.

Diocese of Edmonton

October, 1943



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The Jubilee of the General Synod

Those of us who were privileged to attend the General Synod in Toronto, last month, have returned with deep gratitude for the new vision we received of the work of our Church in Canada—a vision of its past, its present, and its future.

The vision of the past brought before us the great advance made by our Church in the past fifty years—an advance in unity of action, in consolidation of resources, and in expansion of the Church's work over the whole Dominion and beyond the seas. For the men whose insight and leadership made that advance possible, we give thanks to God.

The vision of the present revealed strength, but it also exposed weaknesses in the Church's structure and policy. Problems of maintenance of work; of the need of new procedures to meet current conditions, especially of the crying needs in less organized areas—all these led us to a sense of the urgency of grasping the great opportunities given to us in this great land. But we did not stop there. Our first task was to fill the gaps in our present work; and of the measures taken to do so you will hear very shortly. The "ADVANCE" folder which is to be distributed immediately will give you some idea of what had to be done on the spot.

Our vision of the future presented to us amazing opportunities, and correspondingly increased demands. In the fields of missionary, educational and social work, we saw great possibilities. These must be met by the Church if she is to maintain and expand her influence over the lives of men. Of these matters also you will read in the "ADVANCE" folder. Money is, of course, a necessary part of any programme of advance. But let us think more deeply than that. If advance is to be made, it requires first of all our catching a vision of what great things God can do for us and through us. That is to say, the advance of the Church must be primarily spiritual—and that means personal. You and I must grasp anew a sense of the Divine will and purpose. If that can be done, we shall indeed go forward, inspired by the Divine Plan and enabled by the Divine Power.

Visit of the Metropolitan and Sunday Rally

The Most Reverend L. Ralph Sherman, Archbishop of Rupert's Land, will make his first official visit as Metropolitan, on October 16th, 17th and 18th.

A public reception is to be held on Saturday evening at All Saints' Parish Hall, when all Church people are invited to be present and meet the Archbishop and Mrs. Sherman.

SUNDAY, OCTOBER 17th, IS RALLY SUNDAY. A radio will be installed in every church, schoolhouse and meeting place so that Anglican congregations may hear the broadcast sermon of the Archbishop, who will be the guest preacher at All Saints'. Most churches will hold the usual service, and tune in for the sermon.

SUNDAY AFTERNOON IS THE CHILDREN'S RALLY, when some seven hundred Sunday School children will pack the Cathedral to the doors. Children's choirs will lead the singing, and the Archbishop will give the address and present the prizes.

SUNDAY EVENING, the Archbishop will be the guest preacher at Holy Trinity Church.

ON MONDAY, OCTOBER 18th, there will be a Public Meeting at All Saints' when the delegates to the recent General Synod will give their reports.

EVERY INTERESTED CHURCHMAN SHOULD TAKE THE FULLEST ADVANTAGE OF THESE IMPORTANT GATHERINGS.

IMPRESSIONS OF GENERAL SYNOD

By THE VEN. S. F. TACKABERRY, D.D.

The setting for the Jubilee Synod was ideal. The beautiful buildings and grounds of Trinity College are admirably suited for such a gathering. Strachan Hall, a stately structure, was the place of meeting. Twenty-seven Bishops, one hundred and twenty-eight clergy, one hundred and four laymen and seven Dominion Board W.A. members were housed in Trinity, Wycliffe and St. Hilda's Colleges, all situated close together.

There were celebrations of Holy Communion at 7.30 a.m. each day in Trinity and Wycliffe chapels, and Morning Prayer and Evensong at 8.45 a.m. and 6 p.m. Breakfast and dinner were provided in Wycliffe and St. Hilda's, and luncheon at Hart House.

Two great Synod Services were held, the opening service in St. James' Cathedral and the Jubilee Service in St. Paul's, Bloor St. The Rt. Rev. Henry St. George Tucker, D.D., Presiding Bishop of the Protestant Episcopal Church of the U.S. was the preacher at both Synod services.

This was definitely a war-time synod. Six years had passed since the meetings in Halifax. The work since had to be reviewed. The events since that date had created new problems which had to be faced. A course for the future must be planned. The time of synod had been cut down so that twelve days' work must be accomplished in eight days.

This was a Jubilee Synod. There was constantly in our minds the thoughts of the toil and progress of fifty years. Very frequently one heard thankful acknowledgment of the leading of Almighty God through that critical and formative period in the growth of our Communion in Canada.

There had been disappointments and some failures after Halifax. A new vigour had come into the life of the Church after Stratford in 1940. The best days of the Church have been since then. Every synod had heard of needs and challenges. This synod heard them also, but it also heard another factor—that of magnificent response and accomplishment.

In the light of this, the synod faced its tasks bravely and confidently—assuming success—and it faced its whole task. "Global strategy includes a World Front for God as well as Canada for God—our task is as wide and great as that." No churchman may be an isolationist after the events of our day.

Co-ordination of effort and advance were outstanding notes in the planning for the present and future. The Church appeared as an army which took stock of its past, looked into the future, and laid definite and adequate plans to ensure victory in its sector for the King of Kings, the Lord of all life, and then looked about and made provision to strengthen immediately every weak point in its lines.

In the field of missions a programme is laid down along these lines. Eastern Canadian Churchmen

led in its demands for a minimum salary of \$1,200 per annum for western missionaries, with special provision for those who work in the Mackenzie Basin and the Yukon. The Indian work is to be planned more carefully. The school at Carcross is to be replaced immediately in temporary buildings. The work among orientals in Canada is to be strengthened. There is to be still close co-ordination of the work of the Woman's Auxiliary with that of General Synod.

Long delayed support is going to Kangra Hospital—long ago declared inadequate. Help is to go to the Rev. Geoffrey Guiton's Boys' School in the Punjab, whose numbers have increased from 58 in 1933 to over 500, and whose standards have been raised as the numbers grew.

Christian Education was seen as basic to the New Order envisaged in the Church's programme. The emphasis was upon training for leadership and upon the need of a definitely Christian impact upon community and national life. A chief part of pastoral work is to select persons who have suitable gifts, win from them acceptance of the call to particular work, and then train them for service. This is primarily a parish matter.

More practical type of training is contemplated in theological colleges.

The synod rejoiced at the increasing desire for a daily act of worship in schools, and at the growing demand for religious instruction in schools. The whole weight of Christian conviction and influence should be given to this movement.

As an agency in the field of Religious Education the radio is unsurpassed. Specific instructional broadcasts are planned.

The phase "The Church and the Social Order" indicates acceptance of the Gospel claim for authority over all of life. The Church of the Old Testament spoke with a clear voice on the relations between men and between people in all spheres where their loves touched. The synod surveyed the path to the new world order as members discussed moral problems, re-construction, immigration, social security from the Christian standpoint.

A plea was advanced for a kindly welcome to refugees and a generous reception to Christian Japanese in Canada.

The machinery for the furthering of co-operation between Christian bodies is increasing with the formation of a Canadian Council of Churches. There is already co-operation in the field of missions, religious education, social service, and evangelism. There is need for further organization to facilitate study, joint action and publicity in other fields such as housing, health conditions, family problems and in industrial and economic matters. The Church of England in Canada is called upon to play a great part in this, and must make provision for it.

The 1943 synod was realistic. For the first time the *bete noir* of the Pension Fund, accrued liabilities, was seriously faced. All pensions have been paid in full, but since no one has made sufficient contribution to provide pension for those now receiving it, they are paid in part by contributions paid on behalf of men still in active service.

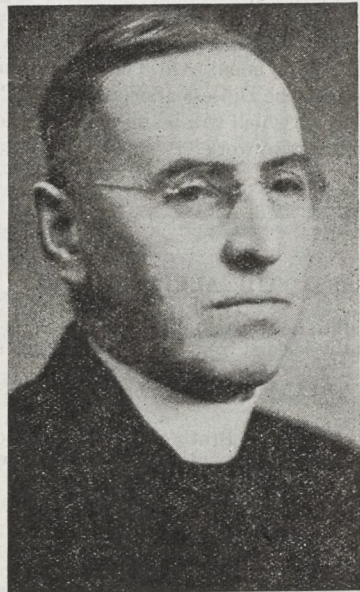
Such payments should be accumulating to provide for those who are not yet retired. A capable committee will shortly present this matter for the whole Church.

Careful consideration was given to some fifteen reports on matters not mentioned above. Amongst these were reports on Evangelism, Re-union, and the National Laymen's Council. Several new canons were adopted and others amended. The Church is entering upon a period of tremendous activity which will claim the unstinted effort of every last member in every parish and mission.

Was the Synod worth while? The reply is a definite and unanimous "Yes!" Under the guidance of the Holy Spirit, the faith and loyalty, the prayers and efforts of our people throughout this land will be greatly used in the fulfilment of the prayer "Thy Kingdom Come."

THE REV. T. W. TEAPE

The many friends of the Rev. T. W. Teape, formerly Vicar of Kitscoty and Tofield, will be glad to know of his expected return to the Diocese. Travelling arrangements are being made, and it is confidently anticipated he will be back home and in the Diocese in November. We shall be very happy to welcome him back. For some years he has been busy in parish work in England.



DR. A. HARDING PRIEST

Western Field Secretary of the G.B.R.E. who will be in Edmonton on Sunday and Monday, October 24th and 25th. He will preach at local Churches on the Sunday, and will address the Edmonton A.Y.P.A. Conference on Monday.



DR. W. W. JUDD

General Secretary of the Social Service Council of our Church who will be a visitor in Edmonton on Thursday, October 28th. Dr. Judd will address the Clergy of the Diocese in the morning, and will be the guest speaker at the luncheon of the Lions' Club at noon. On Thursday evening he will speak to the Diocesan Social Service Council, at a meeting which will be open to all interested in Social Service work.

THE ALLIANCE

Heart unto heart, unfolding one great aim—
A world redeemed from tyrants and their shame,
Americans and British side by side
Breast now the flood of wrong's unhallowed tide.

Brothers in blood, Brothers in mind and soul,
Your phalanx strength in one long battle roll
Is herald of the dawn that ends the night
And rampant forms of hatred puts to flight.

Out of the wrack and turmoil of the time,
With strong endeavour in a cause sublime,
Ye are God's pledge that men shall one day see
The downfall of man's blood-red tyranny.

FREDRICK GEORGE SCOTT.

(NOTE—At the recent Quebec Conference Archdeacon Scott met Prime Minister Winston Churchill and President Roosevelt and gave each of them a copy of the poem.)

A MOTHER TO A SON IN SERVICE

Wherever you are this day, my precious son,
God hold you close, God keep you safe from harm.
In this strange victory that must be won
It takes your youth, your strength of heart and mind,

Your valor and your courage and your might
To bring to pass the miracle of peace.
God keep you facing forward toward the light
That waits ahead for you when war shall cease.

Take God as your companion, O dear heart—
We must not, dare not, face the days alone.
With Him for comrade, we can do our part,
And staunchly, bravely, face the great unknown.
I, too, must be a valiant soldier, for
That is what mothers are when there is war.

GRACE NOLL CROWELL.

CHURCH OF ENGLAND BROADCASTING FOR 1943-1944

CJCA—CFRN.

Oct. 3rd, 1943—All Saints' Cathedral.
Oct. 10th, 1943—St. Faith's.
Oct. 17th, 1943—All Saints' Cathedral (Diocesan Service).
Oct. 24th, 1943—Holy Trinity.
Oct. 31st, 1943—Christ Church.

Nov. 7th, 1943—All Saints' Cathedral.
Nov. 14th, 1943—St. Faith's.
Nov. 21st, 1943—Christ Church.
Nov. 28th, 1943—Holy Trinity.

Dec. 5th, 1943—All Saints' Cathedral.
Dec. 12th, 1943—St. Faith's.
Dec. 19th, 1943—Christ Church.
Dec. 26th, 1943—Holy Trinity.

Jan. 2nd, 1944—All Saints' Cathedral.
Jan. 9th, 1944—St. Faith's.
Jan. 16th, 1944—Christ Church.
Jan. 23rd, 1944—Holy Trinity.
Jan. 30th, 1944—Christ Church.

Feb. 6th, 1944—All Saints' Cathedral.
Feb. 13th, 1944—St. Faith's.
Feb. 20th, 1944—Christ Church.
Feb. 27th, 1944—Holy Trinity.

Mar. 5th, 1944—All Saints' Cathedral.
Mar. 12th, 1944—St. Faith's.
Mar. 19th, 1944—Christ Church.
Mar. 26th, 1944—Holy Trinity.

Apr. 2nd, 1944—All Saints' Cathedral.
Apr. 9th, 1944—St. Faith's.
Apr. 16th, 1944—Christ Church.
Apr. 23rd, 1944—Holy Trinity.
Apr. 30th, 1944—Christ Church.

May 7th, 1944—All Saints' Cathedral.
May 14th, 1944—St. Faith's.
May 21st, 1944—Christ Church.
May 28th, 1944—Holy Trinity.

June 4th, 1944—All Saints' Cathedral.
 June 11th, 1944—St. Faith's.
 June 18th, 1944—Christ Church.
 June 25th, 1944—Holy Trinity.

CJCA on First, Third, Fourth and Fifth Sundays
 at 11 a.m.

CFRN on Second Sunday at 11 a.m.

A LETTER FROM CANON GOWER

August 18th, 1943.

Dear A.Y.P.A. Members,

I am very disappointed at being unable to give you an account of the A.Y.P.A. Conference held just recently. I had a letter from Archie Bowker in which he said he and Garth were present and I hope one of them will send you some word of the programme. I understand that there were some 175 delegates present and, according to Archie, a very interesting and profitable timetable was carried out. Archie thinks the A.Y. very strong, very much in earnest and very practical. They do indeed seem to be profiting by our experience. I have been impressed by the tone and content of the suggested programmes. Very much more source material and a wide range of leaders and speakers are available and they do seem to be making good use of them. I thought you would like me to mention the conference and I am sure it will be a spur to you all to stay on the job and, as Mr. Herbert Morrison says, "Go to it." It does help to know that one is not alone in the work and that fellowship in Christ extends across the sea and ignores all barriers of space and time.

Since last writing to you I have had a good leave. I spent the first part of it at St. Deiniol's Library at Hawarden, Cheshire. This Library is really a hostel and library combined. It was left to the Church by the great prime minister and supporter of the church W. E. Gladstone. In the parish church which adjoin the Library grounds there rests the grand old man and other members of the fami'y. The Library is set in lovely grounds although because of the labour shortage the tennis lawns now grow a good crop of hay and the gardens are utility rather than scenic spots. There still remains the croquet lawn which we used all the time. I know now why croquet is always associated with rectories, parsons, and prim young ladies. It's to hide the real wicked nature of the game. I don't know of any game in which you can indulge your worst passions under such a deceptive cloak of decorum and suavity. You can smash your partner all over the place and he has to smile sweetly at you all the time. But you know he is just waiting to murder you.

I had a well defined programme at St. Deiniol's. I used to read in the morning. Then I would play croquet to stir up the circulation in the afternoon. Then in the evening I would cool off again as I strolled down the grades of the lovely beech and oak woods, bordered by rhododendrons and carpeted with fine turf. In company with a law student, a clever chappie from Ceylon, and a curate who had been all through the Liverpool blitz we visited the old town of Chester. We walked around the town on the top of the Roman wall which still exists and we saw the lovely swans

on the river. We arrived back at the Cathedral just in time for evensong where we heard the sweetest of chants for the Magnificat. Canada came into its own when we arrived home. I produced a tin of grape juice and some sugar. My friends admitted it topped off a grand day.

I was reluctant to leave such a lovely place but I wanted to go home and after a week's stay I took train to the place of my birth in Essex. I have become a confirmed Imperialist. I found my mother making my favourite sausage rolls with sausages sent all the way from Australia. I had some good things packed away in my valise and I felt when I pulled them out I really should say the prayer for the Empire found in our prayer book. So far I have evidently not been considered a military objective by the enemy but I wondered what the future might hold when my mother informed me that the odd bomb still explodes around the countryside. One decided to go off and give the villagers a scare a few days ago. I can assure you they are much calmer about it than I can be.

I think I should tell you of the remark of an Australian whom I met at Halifax. I told him that one of the best apples now grown in Australia the "Strumer" originated in the place of my birth. "Well that was one good thing that came out of it," he said. Wouldn't you have changed the conversation too?

I remember the present chief chaplain saying to me when I first became a chaplain, "You will have days of utter boredom, when you will wish you were out of it. And you will have days that are not long enough for what you want to do." I have found it to be very true, only, to my surprise I never seem to be bored. There are days when duties are extremely light but I seem to have so many interests. Besides there are moments which are full of spiritual resource enough to last a long time.

I had one the other day when my Commanding Officer became confirmed. The service took place in a regimental chapel where we were surrounded by relics and tokens of sacrifice. Flags of honour and monuments hundreds of years old spoke of lasting things of the spirit. There is something moving about a man making his witness in his day and to his generation. Then of course there are the things that one can do for the men. Personal problems mount up sometimes and are difficult to unravel. Sometimes innocent people are deeply hurt and unthinking actions bring a train of misery. I try to keep in mind the thought that men sin more from weakness than from wilfulness. I cannot help thinking however that if more were better acquainted with the Christian Faith they would be more efficient in handling their own lives. Courage alone isn't going to win this war. But I think courage and goodness would be an unbeatable combination.

I hope this doesn't give a wrong impression. Here on this station we have some fine Christian witnesses amongst both officers and men but so long as there is one so to speak "outside the fold" we padres cannot be satisfied.

What does impress me is the power of the individual witness. The man who is not ashamed to own his Lord is under constant observation, if not criticism, but his influence is enormous.

I wonder do you mind if I say just one thing out of my experience. Don't debunk all the so-called old fashioned notions about modesty, the virtue of chastity, the idea of fidelity in marriage. We desperately need a new reverence for the body, a deeper respect for the social ties and a more spiritual ideal in our relations with the opposite sex. There is a corrosive of cheapening lust eating into our national life. It must not reach the heart which is still sound. What is wanted is an ideal of clean, healthy, disciplined, freedom such as Christ only can give us.

I hope someone will write to me and tell me of the Summer's activities. Good luck to you and God bless you in your work for His Kingdom.

Affectionately yours,

GODFREY P. GOWER.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDLEL

REV. W. W. BUXTON

In spite of extended holidays we were fortunate in maintaining good congregations throughout the summer months, and we are grateful to Flight Lieutenant Minto-Swan, Chaplain to the Manning Depot, and to the Reverend Canon Hatfield, and to the Reverend R. S. Faulks for their kind assistance at the Cathedral for Communion Services.

Harvest Festival services were held on Sunday, October 3rd, and everything combined to make the day one that was beautiful and happy. The weather was perfect harvest weather, and the Church has never been more beautifully decorated. All services were very well attended, and in the evening it was found necessary to seat some of the congregation in the Choir stalls. At the evening service the Choir sang the lovely Harvest Song of Lee Williams and the solo work of Lawrence Kay and Bernard Pepper was especially enjoyed.

After the evening service more than two hundred of the congregation met in the parish hall to give an official welcome to the Reverend W. W. Buxton and Mrs. Buxton. The Rector presented the honoured guests with a handsome silver tray and a purse on behalf of the congregation and stated that although Mr. and Mrs. Buxton had only been with us a short time they had already endeared themselves to the whole congregation, and that Mr. Buxton's work, particularly at All Saints' Mission and among young people generally, had been productive of valuable results. Mr. Buxton replied suitably and a very pleasant evening closed with the serving of lunch by the ladies of the W.A.

We are finding it difficult to get our Sunday Schools away to a good start, but with the return to Day School and with the Sunday School Rally on October 17th we are looking forward to a considerable increase of scholars over other years in the past.

Our Chancel has again been enriched by the addition of two oak choir fronts. These are a Memorial to the Reverend C. Beck, who for many years gave valuable assistance to the spiritual work of All Saints' Parish. We congratulate Mr. Walter Candy on the very fine work he has achieved in their construction.

And so we are looking forward to another happy year of work together in the service of God, and may He bless us in days to come as He has certainly blessed us in times past.

HOLY TRINITY

THE REV. W. M. NAINBY

Parish Notes

Sunday, September 5th, was Flower Sunday and the church had been beautifully decorated for the occasion by the Sanctuary Guild. The Rev. R. S. Faulks was our guest speaker at the evening service.

An honor was paid to a member of our congregation and Vestry, Mrs. W. J. Melrose, who recently made a trip to Eastern Canada and was invited to reply to the Toast to the Club, at the banquet held during the Conference of the Canadian Federation of Univeristy Women, at the Chateau Frontenac, Quebec. The banquet took place on August 31st, having been postponed for a week owing to the conference of worldwide importance, held in Quebec by Prime Minister Churchill and President Roosevelt. We feel proud that such an honor should have fallen to an Edmonton lady and member of our congregation.

Choir

Our first practice of the season was held on September 9th, and we were glad to welcome several new members.

Once again, within a very short time, we have lost another of our most valued members. Mr. Archie Pryor, our treasurer, passed away on Friday, September 10th, and a great many of the choir members attended the funeral which was held on the following Monday. We miss him very much, as both he and Mrs. Pryor have been members of our choir for a long time. We do hope that Mrs. Pryor will be back with us again before very long. She will always be sure of a warm welcome.

On September 21st, Mrs. Emily Flowers was laid to rest and the choir attended the funeral service. Our deepest sympathy is extended to the family.

It is a long time since we have had a choral wedding, but we were pleased to have the opportunity of attending the wedding of Mr. Vernon Bellamy and Miss Gladys Polley, on Saturday, September 11th.

Girls' Club

The first meeting of the fall season was held on Monday, September 13th, in the vestry of the church. Plans were discussed for the coming season. It was decided that we would hold our annual Bazaar on Monday, December 6th. We would be pleased to welcome any new members to our Club. Girls interested, could come to the Club which is held every other Monday evening, or get in touch with Miss M. Smalian, president, or Miss Jean Climie, secretary.

Religion and the War

X.—THE WAR AND CHURCH-GOING

By Rev. Ebenezer Scott, M.A., B.D.

The War mentality, as we saw at the beginning of these discussions on Religion and the War, will brook no rival. It will allow no "business as usual." It means "nothing as usual."

Church-going is not the whole of religion; no one ever said it was. Even as an outward and visible sign of those who profess and call themselves Christians, we are free to confess that it is often a very feeble, and sometimes a counterfeit, representation of inward and spiritual grace. But, as even common morality needs the support of religion, private devotion cannot satisfy the longings of the human soul without public worship. Christianity, with its teaching of universal brotherhood, is a social religion. Church-going—a prosy, commonplace word, rendered doubly so in its horrible compound, "non-churchgoing"—stands in our title as the most convenient, though neither the most adequate nor the most elegant, for our present purpose.

The war has not improved church-going. This is the more disappointing because this war, above all others in history, is inspired by the highest religious ideals. But the masses of the people cannot keep their thoughts fixed on these high ideals; they only watch the successive stages of the conflict day by day. Victories and defeats, with their splendid heroism and all their horrors of cruelty and massacre, obscure the loftier vision.

It might seem only reasonable that such a righteous war should have been the signal of a sudden religious revival. But the truth is that it is not in the nature of war, which is the art of killing men brought to its most refined pitch of barbarity, to produce religious revivals. We cannot get over the fact that war, however ideal may be its aims, must have recourse to the grossest materialism in its methods.

Yet the ready response of our people, when they are called to national prayer and dedication, or to thanksgiving for victory, is at least some indication that the soul of good is never altogether forgotten in the most evil surroundings. These special occasions of prayer and thanksgiving are, in their measure, little revivals of religion. Even if the people quickly fall back again into indifference and spiritual sloth, this is not an uncommon feature of the greater religious revivals.

Moreover, we may be allowed to draw a distinction between revivalism, with its excitement, its spasmodic enthusiasm, its frenzied outbursts of emotion, and a genuine revival of religion. The religious genius of our own British people, in particular, is not of this stormy type; though there have been outstanding examples of it in our history which, it would be wrong to deny, are known by their fruits to have been blessed of God. In the main, however, as we are not revolutionary in our political temperament, neither are we "revivalistic" in our spiritual life.

Dives, in the parable, wanted to revert to revivalistic methods for the conversion of his brethren,—and it must be put down to the credit of Dives that he thought of his brethren at all when he was in such a hopeless state himself. Moses

and the prophets, whom they had always had with them, had made no impression on them; but if one rose from the dead and went to them, they would surely repent. Father Abraham shakes his head. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

While the war runs its course, its great spiritual ends are too easily forgotten in its ghastly means. Men have to do not a little, but a vast amount of wrong, even to do the great right that they have in view; they have to summon to their aid devils of death and destruction, even to curb the will of the most cruel devil of all. There was never more desperate need of maintaining the steady foundations of those religious habits on which the character of our people has been built up from generation to generation, which has shewn itself again so conspicuously in the valour of our fighting men, and the patriotic determination of our people.

If we want to keep firm hold of the religious ideals of this war, we must bring our people back to "Moses and the prophets," back to the regular worship of God in His own house. We make no apology, therefore, for our title. We want to return to the good old solid habit of church-going.

Comments Original and Otherwise

BEREAVEMENT

For many years Dr. R. J. Campbell conducted a column in a London Church paper, in which he answered letters asking for information about religious matters. Recently he resigned on account of old age. He has been succeeded by Rev. W. H. Elliott, Precentor at the Chapel Royal. In his first article Mr. Elliott had something worthwhile to say on the subject of Bereavement. Here are a couple of paragraphs:

"There are three ways in which any of us can face grief. Obviously we can be very selfish about it, and we often are. Our one interest or complaint is that we are suffering. Some even blame God for it all, though surely we can see that in war it is nearly all men's own doing. 'Why should my boy be taken?' a mother may say. 'He was a good boy. He was keen on his Church. His father and I have always done our best for him and for everybody else. We say our prayers and go to church regularly. Why?' But, as I have stated above, God did not take that boy. What God did was to receive him happily into the heavenly habitations.

After all, the boy is not dead at all. He is much more alive than we are. Nor is he asleep in any grave, nor resting for thousands of years, nor cut off from us in love and communion, though now no eyes like ours can see him and no ears like ours can hear his voice.

Do we really believe in the Communion of Saints? Do we know what that great Article of the Creed means? We say it boldly every Sunday, and we must know that there is a great comforting truth in it. Think of where the words come in the Apostles' Creed. "I believe in . . . the Forgiveness of Sins, the Communion of Saints, and the Life Everlasting." But does it mean much to us? I wonder.

It is quite time that it did—in these tremendous days as in the days, equally terrible, of the Early Church."

STINKING FISH

Mr. Elliott's second letter had that rather startling title. Here in part is his reply to a correspondent who complained that he was criticizing the Church:

"Why cry 'stinking fish'? my friend asks. Doesn't it decrease the respect that people have for the Church? And if there must be criticisms surely they can be left to those who don't belong to us and never go to church at all!

Now I must answer that rather candidly. I won't make the answer personal at all. It won't matter one way or the other. What does matter is sincerity, and of that let me speak my mind.

Perhaps I had better have my little joke first. Which is better (or worse)—to cry 'stinking fish', when the fish does stink, and get no buyers, or to sell the same fish to people who want to buy it and then find, when they have got home, that the basket makes rather a strange smell? That is my joke, but I ask you to give a serious thought to it.

It is a plain question of honesty, and you can't get away from it. I don't like the metaphor of the fish very much, by the way, but I am only quoting a letter. Perhaps, for all I know, that same metaphor has appeared in this most decorous newspaper before!

Of course, you simply can't have it both ways, you good people who are so disturbed by criticism. When a nominal Christian, who admits that nowadays he never goes to church at all, puts out some rather drastic comment,

you say that he ought to come in with us and help us to reform what is wrong from the inside. You know how we say that, how we lament the fact that those who were dissatisfied with the Church of England did not remain in the Church of England. Why did the great reformers go out? The Church needed John Wesley—inside.

Then why complain when somebody inside does raise his voice a bit to protest against what he most deeply feels to be wrong? Ought I go out? You can't have it both ways, but I do tell you quite definitely that there is no hope for religion at all if conformity is always to stifle a man's conscience. That is our greatest danger at this moment.

I am no prophet, as you well know, but I observe plenty of stones laid ready for any prophet who may come. It won't be much consolation to him to know that one day they will build him a fine sepulchre. In my own small way, then, very courteously but very firmly, I shall speak what it is in me to speak. 'I can do no other. So help me God.'

I love the Church as much as anybody. I have tried to serve the Church. But because I love it I want to see it once again in its first beauty and power. Love is not content with an easy, compromising second-best. The great love of God will not let us alone until we learn to make our dead selves the stepping stones to higher things. It is always easy to agree. It always pays better to agree. Yet what shall it profit a man if he gain the whole of the little world that he covets and crawl about with a lurking lie in his soul?"

ENGLAND'S CHURCH AND MISSIONARY EFFORT

In view of the tremendously heavy taxation imposed upon the English people by the war situation, it would not have been surprising if special effort on behalf of Foreign Missionary undertakings were postponed for the duration. But that is not what England's Church is doing. In a London Church paper I read of a mass missionary demonstration in Nottingham, lasting from Monday to Friday, inclusive, in order to give an outline of work being done in distant lands. The meetings were brought to a close on Friday when a service of dedication was held in the parish church.

The Mother Church is not postponing her overseas commitments until a more convenient time. In that regard she is setting a splendid example.

THE BROTHERHOOD OF ST. ANDREW

I was glad to get the appeal issued by Dr. H. M. Speechly, Dominion President, on behalf of the Brotherhood of St. Andrew. It is the most worthwhile organization that we have in the Church. The fact that it is not numerically stronger, is, I suppose, due to the fact that there is so little instruction given to our people on the important question of lay

evangelism. Dr. Speechly in his letter says that "The real Brotherhood work lies in Sunday School and Bible Class work, in the conducting of Junior or Mission Services, in the capacity of lay-reading or taking services in hospitals, gaols, penitentiaries and other institutions."

That unquestionably is real Brotherhood work, but important as that is, I think we ought to keep in the forefront the duty of every Brotherhood man to follow the example of the Brotherhood's Patron Saint, "who upon finding Christ himself, immediately brought his brother to Him." That first and the other also.

GRACE CHURCH EVANGEL

That is the title of the parish paper published in connection with the parish of Grace Church on the Hill, Toronto. It includes Church Messenger as an insert. The Rector of the Parish is Rev. G. N. Luxton. His letter to his people occupies several pages, and is one of the best of its kind that I have come across. The first paragraph in this letter is headed "An Army of One" and points out that much of the world's goodness can be traced to individuals of conviction and courage. The leaven of a faithful consistent life works steadily till the whole lump is leavened.

Evidence of this is to be found particularly in the mission field. In Nigeria, in the heart of Africa, the Christian community has doubled its membership in the last twelve years, and ninety per cent of this increase is due not to the missionaries, but to men and women who have to do ordinary work in order to earn their living.

The same is true in Dornakal, in British India, where the converts are so numerous it is difficult for the missionaries to give adequate instruction. The Bishop of the Diocese is quoted as expressing regret that not more than 75 per cent of the Christians in his Diocese were Evangelistic Christians.

He quotes also from reports of missionary work in Korea where in 55 years there has grown up a Church with a membership of 225,000, that is self-governed, and self-supported. These Korean Christians have such a grip of their religion that they are able to commend it to their fellows.

Here at home he writes, the work of Evangelism is more difficult. The seed sown is apt to fall on the hard pathway on which the sower cast his seed in our Lord's parable, but he gives illustrations of what is possible by people who take their religion seriously. "When on your holidays in the midst of a group who laze through the whole of Sunday, it is your duty to seek out the little rustic church, and give strength to the cause of Christ, and your encouragement to the minister who carries on in the face of the vast indifference of holiday folk."

After reference to events outside the parish, he returns to local matters, and here is his

introduction. "I have frequently said that this Evangel of ours is not a record of the minutes of the last meeting. I try to keep the forward view ever before us, and only write of the past as it leads onward, constructively into the future." (Would that that spirit were universal amongst us. One of the supreme dangers of clerical life is that of losing the "forward look" and jogging along complacently with things as they are.)

In connection with this matter of parish affairs, we are given an interesting account of a farewell party for three young people who are starting out to do missionary work in Algoma and the West.

The Rector concludes his letter with this paragraph: "One worker went forth last year; three have gone this year. Let the company continue to grow for the summer of 1944. Perhaps we can send forth nine instead of three to do constructive work for the Church of Christ on the frontiers of our Canadian life. So the frontier will be blessed, and we, too, will be blessed, by sharing in the wider service and enlarging our own vision and our own interest."

I cannot help thinking that if the incumbent of every Parish in Canada, and the Bishop of every Diocese in Canada, put forward such a programme of Church activity, then we would not have the rather pitiable announcement made officially that any increase in our overseas commitments must wait till our local needs have been amply met. Under leaders with the "forward view" there is nothing that is impossible. Grace Church on the Hill is to be congratulated that it has that leadership.

COMFORTABLE CHRISTIANITY

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.

Some people, says Kierkegaard, incline to think that Paul was a great Christian because he wrote so beautifully and thought with such exactness. Nonsense! Paul was a great Christian for one reason only: he followed Christ and gave his life to Him. That is what makes a Christian, and nothing else!

Are we Christians because we have some learning? Are we better Churchmen because our taste is more refined than that of some "sects"? Are we Christians because we know a lot about the life of Christ, perhaps teach His life in seminary, pulpit, school? Nonsense! None of these things makes a Christian. He who gives his life to Christ is a Christian. Nobody else! Nobody else!

It would be as wrong to say that St. Paul was a great Christian because he was a good tentmaker, as to say that he was a great Christian because he wrote well or had a fine mind. Christianity, says Kierkegaard, is commitment.

(From Forward Day by Day).

WIDE SPREAD CHRISTIAN TEACHING AND PRACTICE WILL BENEFIT WHOLE WORLD

BY

William Green, President
American Federation of Labor

The spiritual impoverishment of the world is very largely reflected in the world war which is being waged in such a destructive manner. This fact ought to serve to arouse within every thinking person a new sense of the need for Christian teaching and the practice of religion. Perhaps one could justly charge that the sufferings which have been imposed upon the people in all nations throughout the world is very largely due to our failure to accept and apply the principles of religion and to give wider, broader and more comprehensive support to Christian teaching.

We make comparison between the Pagan era in the world's history and our modern achievement of civilization and civilized principles—yet we find in this war that notwithstanding two thousand years of Christian teaching, cruelties and inhuman practices are being practised which were never resorted to when cruel wars raged even during the Pagan era. Why is this and what is the answer to it? It must be observed that all of it is directly traceable to the fact that the people of the world generally have failed to apply the principles of religion in human relationships, as well as in international relationships.

The crying need of the moment is to discover anew the principles of religion and to apply them in our individual and collective life relationships. That objective can be reached more quickly through the development and application of wide-spread Christian teaching. It is a simple process. It is not difficult to understand the Ten Commandments, the Sermon on the Mount or the Golden Rule. What is needed are these simple religious principles to be recognized and applied in all human relationships, both individual and collective.

Any movement launched for the purpose of promoting the principles of religion and for the development of a broader, wider Christian teaching deserves the support of all right-minded people. For this special reason I extend my personal and official endorsement to the Thirteenth Annual Observance of Religious Education Week, September 26 to October 3, 1943.

This article was written at the request of the International Council of Religious Education, Chicago.

"God always gives strength to bear the troubles of each day, but He never calculated on our piling the troubles past, and those to come, on top of those of today."



Home Horizons



By Charity Mauger

Here it is the last day but one of the month of August, and although the outer world is green and lovely there is tragedy within. For the copy of Home Horizons for the October number, which was mailed here on August 9, has failed to be found and a gentle request that its duplicate, or something, arrive in its stead on the day after tomorrow now faces us. The copy for the November number is due on September 9, and to pass on so many thoughts in such a short time, either personal or borrowed, would seem to be close to the chat-box state. And that is hard indeed to bear!

There is one bright spot. Bed having been prescribed in place of a twelve-hour-a-day household routine it is possible to sit, very comfortably propped up, looking out an open door into midsummer greenery, cedar hedges, wild black cherry trees which the birds are busily stripping, huge old pines that always denote country air to breathe, an oak tree that we watch with maternal love for it was hampered long by two cedars which we had removed last year, elms always beautiful, birches more than beautiful, and ironwood or *lignum vitae* that isn't so beautiful, but like a strong boy can glory in its toughness that gives it important usefulness to farmers. We can see, in mind's eye, all the other trees out of the line of vision too, especially the lovely maples and the wee larch that grows, but so slowly that in three years it is still only a matter of inches. The hemlock, planted at the same time, is twice the height.

There is a constant pleasure in a spot where Nature's offsprings flourish, and a greater joy of course when our own efforts grow as well. A "Little place in the country" can always be recommended, but our personal rider attached would be "a bit of strength and a spot of income essential for all over fifty."

* * *

MR. LINCOLN'S WIFE

There was a review of "Mr. Lincoln's Wife", by Anne Colver, in the lost copy. Now the book has been loaned to someone, but it was sufficiently impressive to have left enough, after reading it aloud, to give you some idea of its contents. As the wife of one of the world's great figures Mrs. Lincoln has a definite niche of her own in the places of history, and heretofore she has been left a very shadowy person, or, if Anne Colver is as accurate as she is assured, a maligned woman.

The author gives such voluminous details of the life of Mary Todd, from the time she left her comfortable southern home and her cultivated background to visit her married sister in the raw pioneer town of Springfield, Illinois, through her unsatisfactory and unencouraged courtship which nevertheless brought her what she felt she could not live without, through her married life, and less vividly, her years of widowhood and temporary mental illness, that one feels she must have had access to family journals, uninterrupted correspondence covering years and perhaps memories of some still living. One leaves it with the sorrowful admission that history can't give happy endings where none exist, and that Mrs. Lincoln, sometimes through no fault of her own, but more often as the result of her own morbid forebodings found more unhappiness than she deserved. She was keenly ambitious for her husband, but cherished the belief that Fate exacted payment at every turn.

The Lincolns were treated despicably in Washington, especially by the so-called ladies. Mr. Lincoln in this particular volume is kept in the background, an indeterminate figure who never seemed to have a sound opinion, even of the Civil War, and who bribed the small sons and the slatternly Irish servants on the quiet, to help keep peace in the little western home. On the whole it is a story with small cause to be read except the important, fascinating reason,—history.

* * *

GOOD IDEAS

A friend, who never thinks her ideas can possibly be as good as other people's, hesitatingly put forward a number of excellent suggestions, each of which proved its worth. For instance, in the case of stains when some of the javelle waters are being used, take a small quantity of the warm solution and soak and wash just the stained portion before the article is washed. That does simplify matters. In the matter of floor wax enough turpentine is added to soften up the wax, but not to make it liquid; result you clean as you spread.

The mayonnaise recipe which this modest but efficient person gave us has proved invaluable. Here it is:

Break 1 egg into a bowl, add 2 heaping teaspoons of sugar, $\frac{3}{4}$ teaspoon of salt, 1 teaspoon of mustard, $\frac{1}{4}$ teaspoon each white pepper and paprika and a dash of cayenne, 1

tablespoon of vinegar. Beat well with a dover eggbeater, then add salad oil by tablespoons until $\frac{1}{2}$ cup is used, then more quickly another cup or $1\frac{1}{2}$ cups, and lastly 3 tablespoons vinegar.

This thickens beautifully and will keep of course. We have been able to get vegetable oil, in nice glass jugs, so presume there will still be supplies of it. It also makes delicious French dressing which may be varied in so many ways.

One entire lot of last year's jelly returned to liquid state. They tell us beet sugar has no bad reactions, so there seems no reason for the misbehaviour of this jelly. The point in mentioning it is that anything of the sort which contains sugar and is well flavoured will make an apple and tapioca pudding just that much better, and need no extra sugar.

* * *

"TO KEEP THEE IN ALL THY WAYS"

Saint Michael and All Angels is such a lovely saints' day. Perhaps many of us don't include angels very intimately in our daily lives, but the thought of an unseen host, and especially an individual Guardian Angel, who "may succour and defend us on earth" can be very comforting indeed. And here is a true story concerning angels, just the facts with no attempt at interpretation.

Brigid, who is the best informed woman known to me on the Bible and everything pertaining to it, wrote a beautiful editorial on Saint Michael and All Angels Day, September 29, a few years ago. A long time after she had a letter from a friend, an invalid, from whom she had not heard, and who reported increasing recovery from an agonizing rheumatic condition. But the reason for the letter was to tell Brigid how her article on the angels had appealed to the invalid, how the happy memory of them had continued through the days and weeks. Then one day, as the invalid was making hazardous way down the short flight of steps at her own back door, she felt her crutch or stick slip and knew she was going to fall. Like a flash to her mind came "He shall give his angels charge over thee: they shall bear thee in their hands." And in some miraculous fashion she fell gently down the steps to the ground quite unharmed.

One can quite imagine smiling that much away, indulgently maybe. But here is a bit of evidence of tougher fabric. The invalid's young daughter had been not far away, in the yard and had witnessed the entire incident. When she saw her mother slip fear for a moment held her tense, then she dashed forward to assist. Her wondering comment was "Mother, do you know I never saw anyone fall so slowly and so gently. It almost seemed as though something were holding you."

Surely one can at least envy those whose simple faith allows them to accept this story.

The Story of the Wise Men The Story of Easter Morning The Story of the Risen Christ

These three little booklets, size $3\frac{1}{2}$ " x 5", are extensively illustrated and tell the story simply. The type is large and the covers with picture are printed in colours. Some are 8 pages and some are 12 pages..... .06

MY MOTHER

By Madame Chiang Kai-shek

One of my strongest childhood impressions is of my mother going to pray in a room she kept for the purpose on the third floor. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say "I must ask God first," and we could not hurry her.

Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant awaiting upon God until she felt His leading.

And I must say, whenever mother prayed and trusted God for her decision, the undertaking invariably turned out well.

The official news of the gallantry of priests serving as chaplains in the Navy tells that of the hundreds of Church of England naval chaplains serving in British ships and ashore, thirteen have gone down with their ships, two are prisoners of war, five have been awarded decorations, and seven have been mentioned in despatches. The report included the record before June of this year.

Bible Texts Help to Sink U-boat

The dramatic story has now been told showing how texts from the Bible signalled between a Canadian destroyer and a corvette recently assisted in the sinking of a German U-boat. The incident began with a signal from the destroyer, "Submarine located. Need assistance," to which the skipper of the corvette replied, "Acts xvi. 9 and 10." The destroyer's captain signalled back, "Revelation xiii. 1." A few minutes later the two ships got to grips with the submarine, and just before depth charges started going down the corvette signalled "Job xli. 31." As a boat was lowered to pick up the survivors the corvette signalled "Samuel i. 26-28."

Lack of space forbids me giving the verses in full, but a few minutes spent with a Bible will be amply rewarded. Church of England Newspaper.

Archbishop of York and Evangelism

Dr. Garbett referred in his recent Diocesan Conference address to the need of more evangelistic work.

"As soon as possible I am most anxious for the diocese to secure a whole-time Missioner. I have frequently felt the need of someone who gives all his time and thought to evangelistic work."

COMMENTS

(Continued from Page 6)

ROMAN CATHOLIC COOPERATION

The town hall in Hereford, England, recently was crowded to the doors when a joint meeting was announced, with speakers from the Church of England, the Roman Catholic, and the Free Churches. It was the first time in the history of this ancient city that such a gathering was held.

When I ask why it is that such gatherings are never held in Canada, the reply I get is that the Roman Church would not take part. I am wondering, however, if that Church has ever been officially requested to do so.

In this connection I would like to quote what the Archbishop of Canterbury said when speaking in St. Paul's Cathedral in connection with the inauguration of the British Council of Churches:

"We owe united witness as a duty to our nation and to the hope of Christian civilisation. But we owe it still more to our Lord Himself. While we show ourselves to the world only as dividend, we alienate men from Him. Only as we unite to present Him to men as the one Lord of life, our life and theirs, can we be true witnesses to Him. That is the conviction which above all else gives us courage and inspiration to-day.

"Speak unto the children of Israel that they go forward.' The new opportunity is dawning—the opportunity for adventure in the Name of Christ, for uplifting Him as the Redeemer of social as of individual life. To us is given the high honour of sounding the call.

"Wherefore criest thou unto Me?' If prayer be a substitute for action, then our choice must be for action. But indeed we must cry unto the Lord, not that He would do for us what He bids us do ourselves, but that He would uphold us as we go forward, sustaining our courage, and bracing our will for endurance. The promised land awaits us. Our Leader has trodden the way before us. He calls us to follow. By His enabling grace, we will."

STILL GREATER HELL

The Daily Mirror, a London paper, is quoted by a Church paper as having made the following editorial statement: "Hundreds of churches are always empty. Feeble sermons proceed from countless pulpits. The dreary round of Matins, Evensong and Holy Communion goes on. But it makes little impression on the average mind." After indicating certain changes in the organization of the Church the paper then goes on to speak about what it calls the Church's job; which it says is "Not to grab individuals and 'convert' them, not to promise paradise to the good; not to broach the niceties of theology to the man who has omitted the formality of learning to read. No,

the message of such an evangelistic army would be to interpret and make understandable to the people at large the Christian view of life."

So wrote the editor of The Daily Mirror. And the reply of the editor of the Church paper read as follows:

"It is evident that what The Daily Mirror understands by Christianity is a religion which stimulates the sense of human power and ministers to human achievement, in which idea it faithfully represents the average secularised man of to-day. In the mind of The Daily Mirror, and of those for whom it speaks, there lies, deep, deep down, an unchallenged assumption, namely, that man's destiny is to be fulfilled in this world. 'The Common Man is not interested in the shadowy rewards of a future life. He would prefer to know what the solid prospects are of creating a heaven upon earth.' Now whatever may be the expectations of the present age as regards Christianity, this much is certain—that the one assurance the Church cannot give to modern man is that he will find fulfilment in this world. Christianity, by essence and definition, is an other-worldly religion. Thus, in the re-evangelisation of our generation, the Church cannot escape the painful duty of challenging the deepest assumptions of the modern world. And that will not be a boy's job. It is going to be a job for the Holy Ghost. The Common Man, apparently, is only interested in heaven upon earth. But the Church has to remind him that the prospects of hell upon earth are much brighter than of heaven. Concentration on this world with its intensification of the delusion of human omnipotence has already produced one hell, which we are now suffering. The consequence of The Daily Mirror's attitude will be a still greater hell."

MY PERSONAL SAVIOUR

In my judgment there is not a more able writer or preacher in England than Dr. R. J. Campbell. Better than that, judging by the character of his writing, he is also a great Christian. For years he has written a special column in a London Church paper with the heading, "From the Post Bag". In a recent article he tells of a letter he received from a young fellow in the army. Here in part is what he wrote:

"This lovable, simple-hearted, high-minded lad is only just of military age and has joined up and writes to tell me about it. I find his mode of address delightful,—Dear Chancellor and Friend.' And Friend! I love that. What made him think of adding that word instead of being content with the more formal approach? I am sure it is because he feels I am a friend, and because his own young heart is full of friendly trust. And listen to him.

"In the Army there are many temptations which are pitfalls in a young man's life . . . but I know the Lord Jesus as my personal Saviour, and it is He Who gives the power to

(Continued on Page 12)

OCTOBER



1. Remigius, Bishop of Rheims, circ. 532.
3. FIFTEENTH SUNDAY AFTER TRINITY.

Children's Day and Youth Sunday.

9. Denys, Bishop and Martyr.
10. SIXTEENTH SUNDAY AFTER TRINITY.
Paulinus, Archbishop of York, 644.
13. King Edward, Confessor, 1066.
17. SEVENTEENTH SUNDAY AFTER TRINITY.
Ethelreda, Virgin and Abbess, 679.
18. Saint Luke, Evangelist.
24. EIGHTEENTH SUNDAY AFTER TRINITY.
28. Saint Simon and Saint Jude, Apostles and Martyrs.
31. NINETEENTH SUNDAY AFTER TRINITY.

Some Saints of the Month

Oct. 4. Francis of Assisi (St.) (13th cent.)
St. Francis, Founder of the great Order of Friars Minor, styled "the poor man of Assisi", was born in that town (Central Italy), A.D. 1182. Because, after his conversion from a life of dissipation and luxury, he began giving away his fortune to the poor, his father made him renounce his rights to his inheritance. He did this with great joy, as he states, in the presence of the Bishop of Assisi, and then gave himself completely to the service of the poor. Disciples in great numbers gathered around him at his little chapel called the Portiuncula. When the new Order held its General Chapter in 1219, five thousand Friars attended. To the day of his death S. Francis went about doing good. He is said to have received the Stigmata in 1224. He died at Assisi in 1226, and was canonized two years later. The great annual pilgrimage to Portiuncula and the widespread Third Order of S. Francis attest the tremendous following of "the poor man of Assisi". In all the world he is one of the most magnetic and loved of saints.

Oct. 9. Denys the Areopagite, Bishop and Martyr. The identification of S. Paul's distinguished convert, named in Acts xvii. 34, with a bishop of Paris bearing the same name, has caused considerable confusion. This identification, which cannot be established on histori-

cal grounds, has been widely accepted. Evidently there are two saints of the name of S. Denys, one of whom is the patron saint of France; but this Denys is not the Areopagite commemorated in the English Kalendar.

Oct. 13. Translation of King Edward, the Confessor. He was elected to the throne of England A.D. 1042, and died a natural death A.D. 1066. It is difficult to account for the popular reverence with which S. Edward the Confessor has been surrounded: no doubt he must have displayed personal qualities which won for him the affection of his people while he lived, and which were not forgotten when he died. His love of founding monasteries and churches was a great feature in his character, and doubtless made great impression on the people of his time. The great abbey-church of S. Peter at Westminster was through his efforts completed, and solemnly dedicated on Holy Innocents' day, A.D. 1065; but he was too ill to be present, and died on the eve of the Epiphany following, and was buried on the festival the next day before the high altar. There were three translations of his relics—on October 13, A.D. 1163; on the same day, 1269; and under Queen Mary I., on March 29, 1556-7. The first of these translations is commemorated in the English Kalendar. The shrine of King Edward the Confessor was destroyed by Henry VIII., and the body buried in the abbey; but in Mary's reign it was replaced in the restored shrine with great ceremony. Touching for "Kings' Evil" arose out of belief that S. Edward could cure disease by his touch, and that this power was vested in his posterity on the throne. This ceremony was last performed by Queen Anne, and a special office for the occasion may be seen in many editions of the Book of Common Prayer up to that time.



STRENGTHEN FOR SERVICE

Strengthen for service, Lord, the hands
That holy things have taken:
Let ears that now have heard thy songs
To clamour never waken.

Lord, may the tongues which "Holy" sang,
Keep free from all deceiving:
The eyes which saw thy love be bright,
Thy blessed hope perceiving.

The feet that tread thy holy courts,
From light do thou not banish;
The bodies by thy Body fed
With thy new life replenish.



The Man of Sorrows and Acquainted with Grief

THE TEACHER IS COME AND CALLETH FOR THEE. St. John 11:28

E. R. James

In the previous chapter of St. John's Gospel the Lord calls Himself The Good Shepherd. In this story, so full of human emotion, we see Him carrying out His work as The Good Shepherd and comforting the mourners. It is the home of Martha and Mary and Lazarus. It is the home of love and affection, sympathy and godliness with generous hospitality. They made a home for The Good Shepherd where He would have a warm and sympathetic welcome and quiet rest. St. John implies all this when he remarks, "Now Jesus loved Martha and her sister and Lazarus". A very strong word is used to emphasise the esteem and love the Lord had for His three friends at Bethany. In verse thirty-six a different word is used, "Then said the Jews, behold, how He loved him" implying the friendly affection between the men.

Let us remember that the atmosphere of the Bethany home was one of love and sympathy. At Nazareth "He could not do many mighty works there because of their unbelief". But this family was the choicest product of Judaism—a remnant waiting for the consolation of Israel. Their hearts responded to the Master's teaching. So in this atmosphere He could perform His mighty work of raising Lazarus from the dead.

There is much sorrow and sadness in the world to-day. Even in our beautiful land news is received from time to time of the death of gallant men fighting in the air, on land and on sea. This Scripture is written for such an occasion. Into your home the Teacher is come and calleth for you. To the sickness and death of Lazarus we owe the triumphant statement of the Lord, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die". It is a great and uplifting truth. Again after His Ascension He says, "I am He that liveth and was dead; and, behold, I am alive for evermore". This same Jesus teaches that your beloved has passed into the other world, retaining the same personality that he had here. He is the same man. In that life of the world to come he will grow and develop. He is in the sunshine of Paradise. Where there is life there must be growth.

In that life there is memory. He will not forget you. He is with that mighty

army of the unseen world. "Therefore, with all the company of heaven we laud and magnify thy glorious Name".

In that life there is love. He will continue to love you for love is unconquerable and cannot be destroyed even by death. His love is unconquerable and cannot be destroyed even by death. His love for you and your love for him will continue.

"The Teacher is come and calleth for you". He weeps with you in your sorrow. He is the Man of sorrows and acquainted with grief. The Good Shepherd is full of compassion. He understands your loneliness and the pain of



Lazarus restored to life.

separation.

You are to do your part in this world to draw near to your loved one. "Take ye away the stone" is the Master's command. You must do your part to take away the stone of unbelief in your heart. How often He has to exclaim, "How is it that ye have so little faith"? Let your mind grip more deeply that Jesus Christ rose from the dead. It is the work of the Evil One to destroy this faith in your hour of sorrow. In that hour the Lord Himself will draw near to you and through His Spirit He will whisper the word of comfort, "What I do now thou knowest not, but thou shalt know hereafter."

"Take ye away the stone" of selfishness. You must not allow your sorrow to absorb your whole mind and heart and thus separate you from your brethren. God will comfort you that you may be able to comfort others in similar trouble with the comfort God Himself has given you. This is the mystery and glory of our Canadian religion.

Your eyes will be opened to see the beauty and loveliness of your beloved as you could not in this world. He was tied and bound with the grave clothes of this world. Now you loose them and you see him better than you ever did. He is nearer to you now than when in this world.

These are some of the lessons the Teacher is come to teach you. The Lord hath opened your ear through sorrow. "Speak, Lord, for thy servant heareth" should be your prayer.

JESUS HIMSELF DREW NEAR AND WENT WITH THEM.

TOPICAL PRAYERS IN WAR-TIME

Primate's Suggestions to Clergy

"As I write these words," says the Archbishop of Canterbury in a message to the people of his diocese, "our hopes are high and we eagerly await further news of the advance in Sicily and of all of which this may be the prelude. It is, I hope, needless for me to insist on the duty of prayer at such a time. I suggest as a brief prayer that all may offer from time to time, wherever they may be, 'Lord, make us worthy of victory.' I hope all clergy will take care to watch the news and in their biddings to prayer make it clear that the actual course of events is in mind. The headings in the form issued by authority are not sacrosanct, and very often a prayer designed for general use will be found to express exactly what is needed for the special occasion if attention is directed by a few words of introduction. It is a complaint frequently made of us that people come to church with some great concern affecting the whole nation in their hearts and minds, but find no reference to it in the course of the service. This shows a lack of sympathy on our side which should be avoided. Let us be too topical rather than not topical enough!" Church of England Newspaper.

COMMENTS

(Continued from Page 9)

me to say 'no'! What joy it is to belong to Him!" The italicised words he underlined.

It must be comfort and refreshment to parents, amid all their anxieties on his behalf (he is an only son), and anxieties of other kinds caused by the war, to have an assurance like this from the lips of their boy. He is as little of a prig as anyone of his age I have ever met, and with no over-seriousness and self-consciousness. A chaplain tells me that he believes there are more of this boy's moral quality in our fighting forces in this war than there were in the last. I hope it is so, for on that will largely depend the prospect of making a better success of rebuilding society on sound foundations than we did last time.

DOWN PEACOCK FEATHERS

That is the title of a book which has recently attracted considerable attention. The title is taken from one of the old homilies—The Misery of Man in which we are exhorted to take account of our own shortcomings and then "Down peacock feathers". The sub-title gives some idea of the contents—studies in the contemporary significance of the General Confession. Its general purpose is to show that the world has got itself into a bad mess, and what is more important, that what has happened is the result of human sin.

The author, Mr. D. R. Davies, has no hope that present day humanitarian planning will result in permanent world improvement. Here in part is what he has written on that subject:

"The Church is not in the world to improve human nature, but to redeem it. The Commission given to the Church by Christ was not to make men better, but to save them. It is no part of the Church's task in history, therefore, to attempt to make a success of civilization, to make human nature in its unregenerate condition, work. The world is obsessed by the illusion, especially in periods of crisis like the present, that new ventures in social rebuilding can succeed where others have failed. It is true, of course, that the new social development does effect technical, social solutions of economic or political or social problems. But these solutions are never radical or final. The problems present themselves in new forms and have to be solved all over again. To-day, though in a lesser extent than in the last war, people are talking of destroying once and for all time the menace to the world peace, as though Nazi Germany is the only danger to peace. Human nature, being dynamic, will breed new perils to peace and justice. In that illusion the Church cannot share, if she is faithful to her Commission." Then he asks, "Has the Church nothing to do with the social order?" And his reply is, "That the person whom the Church calls to repentance is indissolubly linked to the social order, which is the sum total of individuals in relation."

"FAITH" AND HER CLINICS

Excerpts from the report of Dr. Jackson, Kangra, India

Petrol may come and petrol may go but "Faith" goes on her way saying, "There's work for me to do so of course there'll be sufficient petrol", and there has been. There have been a number of cuts and coupons have been distributed but "Faith" has received her twenty gallons a month without fail. We have the same driver as when "Faith" began her work. He is always a great help and although a Rajput Hindu, we often hear him encouraging boys to buy Gospels.

Nurse Yuhanna, one of our own Indian Christian girls, who has nursed in St. Luke's Hospital, Palampur for years, has joined us in our work. She has been a great help. More than once, after I have written a prescription or treatment for a patient and sent her to the nurse, I have seen them embracing as though they had been life-long friends. The patient has usually been an in-patient in our hospital and of course recognized Nurse Yuhanna at once.

Our itinerary has been somewhat changed and for the better. We have not been able to take such long trips. Formerly we camped in a place for several weeks and then moved on but this last year, we have had to concentrate our work. We opened three clinics in the Kangra district, all of them at quite a distance from our two hospitals in Kangra and Palampur.

One of these clinics was held one day a week, at a cross-road where there are between twenty and twenty-five villages within a radius of three or four miles.

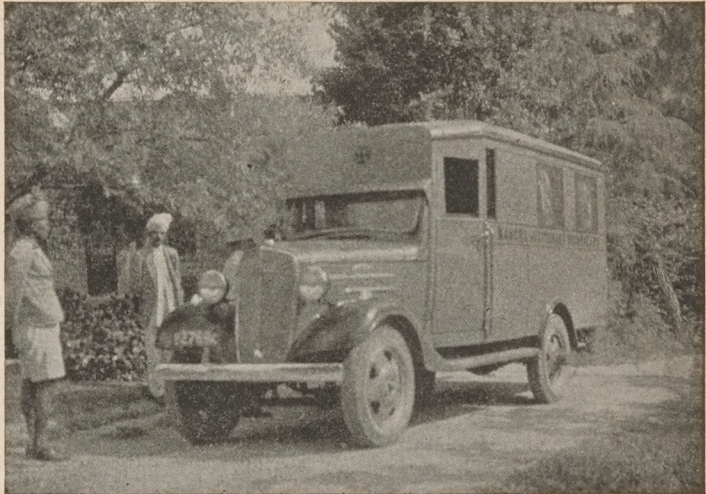
The other two clinics were held for four days every other week. This means we were out in the district for five days each week, returning to our headquarters in Kangra for Saturday and Sunday, when we replenished our stock of medicines. The side roads leading to these two centres are by no means in first class order. It takes us from three-quarters to one hour to travel three miles. This particular road is not meant for wheel traffic, but "Faith" is quite capable of traversing most roads and so along she goes over the mule track.

At these clinics we have been in touch with patients from over sixty villages, and our average daily attendance is fifty.

Our aim is not only to administer medicines and treatments but to teach those who come to us the simple rules of health. In the centres where we stay for four days, we have taught the mothers how to irrigate eyes, clean sores before applying ointments, etc., and

have had them do such treatments under our supervision. Then we are able to leave gauze and ointments for them to carry on the treatment until our return trip ten days later.

There are so many in the District who are suffering from osteomalacia, hookworm, goitre,



Faith.

anaemia, all of whom need to remain in Hospital for some weeks, and it is our longing, that as the people come in contact with us, in time they will be willing to be admitted. It has been encouraging that during the last few months a number have gone to Hospital.

As a crowd were being treated at the clinic one day a man passed by and enquired what was happening. A few hours later, as we were resting, we heard such a row outside the Government bungalow where we live during our four days' stay. We decided to investigate. The man who had passed by in the morning, on learning there was a doctor with medicine, had rushed home to his village three miles off, gathered all who were ill and back they came. There were at least twenty-five of them, some of whom had had to be carried on the backs of others. It was worth any trouble one might have had to be able to help them. Since that day, many have come to us from that village.

We are often reminded of the verse—"A little child shall lead them". One morning as we were treating a burn case, a little girl of six stood watching us. A short time later a mother came to us with a baby, who had been burnt with boiling water. She told us that her little girl had watched us bandage a little boy and then ran home to tell her mother to bring the baby to us.

Usually we are kept busy attending to the patients from early morning until lunch time. In the afternoon we visit the people in their homes when there is more time to sit and talk to them and teach them.

Once or twice a week we go out into the fields and gather together the children whose duty it is to watch the animals as they graze from field to field so that they may not stray. There we teach them of the One who said "Suffer little children to come unto Me". In this particular centre there are very few who can read, but in our other large centres there are Boys' and Girls' Schools and so from time to time we are able to sell Gospel portions to them.

WHAT IT TAKES . . .

To make good citizens—and good soldiers—
of our youngsters

by Channing Pollock

When John Carter was graduated from high school two years ago his mother begged me to "give him a job." I put the boy to work in my garden. John proved to be what his mother called "sloppy", both mentally and physically. He carried himself badly, dressed carelessly and left his tools wherever he happened to lay them down. Worse still, he seemed incapable of following any instruction and resentful of advice. I was not very sorry when Carter was drafted.

Last autumn John came home on furlough and dropped in at my house one afternoon. I scarcely knew him. The trim, erect, alert young man who marched up the path no more resembled my former gardener than a smart yacht resembles a scow. There was a new precision in John's thinking, speech and behavior; for the first time, I saw him hang his hat on a peg, instead of tossing it anywhere, and listen attentively when he was addressed.

What's more, John was proudly aware of the change in himself. When I said, "Looks to me as though you were going places now, John," he answered, "Well, I've got the right start. For the past year, I've had to toe the mark. It's made a man of me, and if I get anywhere in the world—and, believe me, I'm going to—I can thank Uncle Sam."

It was only a few weeks afterward that I found a similar testimonial in one of our news magazines. A mother sent in a letter from her son in the Army. In effect, the boy said, "I've learned here that you and Father loved me not wisely but too well. I was brought up to believe that I must have everything I wanted when I wanted it; that I mustn't be compelled to do anything, or be thwarted, and certainly not punished. I know now that was mistaken kindness, and when this war's over, I shall be conditioned to face a world that doesn't give you everything you want, that compels you to do many disagreeable things, and that certainly punishes you if you don't do them."

There is a fine clay in most of our boys and

girls, and if some of them are "luckless pots . . . marr'd in making," here would seem to be more than a hint of the reason.

It begins to be undeniable that not all of our homes and schools are doing their job. J. Edgar Hoover has repeatedly called attention to the alarming proportion of adolescents among criminals throughout the country. Speaking before the Federation of Women's Clubs at Kansas City, the director of the FBI said: "Discipline is more and more the need of the modern home. Either you will teach your children discipline or the world will teach them discipline in ways that will be destructive of their individual happiness." Among the millions of young men in our armed forces, taken from everywhere and of all races and classes, serious misbehavior is rare. Reflecting upon what I have written above, and upon wide observation, it seems to me fairly apparent why a year's military training accomplishes what, in too many cases, we fail to accomplish in the 17 or 18 years between birth and graduation.

Last summer, three lads beached a water-logged rowboat in front of my cottage. After exactly eight minutes of trying to empty it, they gave up. I went to their assistance, and presently asked, "What do you do when you find a task difficult at school? Do you abandon that, too?" One of them answered, "They don't give us anything that's too hard. We're supposed to enjoy what we do."

There is such a thing as "making it too soft for our children"; I have seen many youths spared the least of the hardships of their fathers, but few of them who afterward equalled their fathers in character and achievement.

Dr. Nicholas Murray Butler devotes a page of his current report on Columbia University to "discipline leading to self-discipline" as an essential of true education. He condemns some of our new-fangled theories as "the turning-loose of youth in the world to express themselves," than which "nothing could be more reactionary or more damaging to youth. . . . This has been very properly described as the rabbit system of education. The rabbit is at liberty to run about the garden where his life is passed and feed upon such plants, weeds and flowers as may attract him, and occupy himself as seems inviting from moment to moment. To call any such process education is in the highest degree absurd."

For me, as a layman—and a father—education begins with formation of character, the inculcation of spiritual and cultural interests, the power of logical thinking and passionate faith in American democracy.

Most important of all for parents to remember is that education begins with example in the home. I can't be hopeful of one youth who recently boasted to me that he had lost his month's allowance "shooting craps". When I asked, "What did your father say?" he answered, "Oh, he was shootin' too!"

(Continued on Page 17)

One Hundred Years Ago

Halifax-Windsor. I set out from Clermont to Halifax 90 miles to hold an ordination on 24 Sept., 1843, when the Rev. R. Avery of England and Rev. Mr. Blackmore were admitted to order of Priests and Mr. L. M. W. Hill and Mr. A. W. Millidge, graduates of King's College, Windsor, to order of Deacons. On Oct 15 the Bishop of Jamaica preached powerfully pleading on behalf of proposed See of New Brunswick. To Windsor, Oct. 21, meeting at King's College and scholarships awarded to the best scholars. Preached on Sunday in Parish Church to 200 and in College Chapel to students and in the afternoon on behalf of the Church Society. (S.P.G. Journal, 1843).

S.P.G. Benefactions

Benefactions were made to the S.P.G. for Building Churches in the Canadas from Duke of Northumberland (£300) and the Rev. George Nott, D.D. (£1000). Grants ranging from £10 to £100 were made to 32 churches in U.C. and L.C. during 1842. (S.P.G. Letters).

Chambly

June 19, 1843. The Society is unable to undertake charge of a Mission at the Quarantine station, Grosse Isle, but will present the case to the Colonial office. The Society cannot assist in the work of building schools and supporting teachers as requested by Col. Knowlton but will apply to the N. America School Society.

Mr. Braithwaite is entitled to the usual pension, after he has abandoned his missionary work. The Society will allow Mr. Broome £50 a year for the temporary performance of Mr. Braithwaite's duties. The Society has agreed to grant £30 for the erection of a church (at Waterville) in Mr. Reid's Mission of Compton. (S.P.G. Letters).

Rev. I. White (stationed at Chambly)

London, 18 May, 1843.

Rev. E. Hawkins

to Bishop of Montreal:

Mr. Isaac White is to sail on the 22nd instant. He will present himself as a candidate. He has been long preparing himself for holy orders under a clergyman in the Island of Jersey and possesses familiar use of the French language. He is 25 and unmarried.

The Society cannot comply with Rev. Dr. Bethune's request that it maintain a missionary in Griffin-Town (Montreal). The Board will confirm the appointment of the Rev. Mr. Hazard to Sherrington. (S.P.G. Letters).

Chambly. The Bishop to D. Daly, Secretary for Canada, 21 Oct., 1843:—A parish having been erected at Chambly by Letters Patent, 30 Sept., 1823, and the Clergy of the parish having acted hitherto simply under an episcopal license, I now request that the Rev. Jos. Braithwaite, who has been in charge of the

parish since 1829, be instituted as Rector and the presentation of him from the Crown may issue accordingly, if His Excellency should see good to act . . . (P.A.C. Series S.)—

To the S.P.G., 28 Oct., 1843—Chambly is without any endowment . . . If inducted to the Rectory, he will then appoint a Curate and make over to him the pew-rents, £35 a year. The Congregation will buy a Parsonage-House for the Curate, borrowing £300, the interest of this loan, £18 a year, being charged upon the pew rents . . . if the Society can continue to the Rev. F. Broome £50 a year I hope he may manage to live. (S.P.G. Letters).

Sandy Beach, Gaspé

Oct., 1843. The Bishop paid his 3rd episcopal visit to Gaspé. The new church, Sandy Beach, is mentioned. (Memoir G.J.M., p. 241).

Gaspé, 1 Oct., 1843. At Mal Bay Village a church is situated in Mr. Short's mission. One of his 3 churches (that at Cape Cove) is near his own house; that at Percée distant 8 miles. I embarked for St. George's Cove with Mr. Arnold and at Indian Cove I preached in French to 100 persons. 2 Oct. Services at St. George's Cove. I had now closed my duties in the district. There are 3 missions and 7 churches, scarcely one of which is completed. The people are exposed to many temptations among which is the demoralizing consequences of the wrecks that frequently occur upon the Coast. (Bishop's Journal, 1843.)

Henryville, C.E.

The S.P.C.K. Board agreed to grant £25 towards the erection of a church at Henryville upon the application of Rev. M. Townshend, and £100 for the Dudswell and Victoria Road (Lingwick) Churches. 14 Feb., 1843. (Quebec S.P.C.K. Letters).

Rev. E. C. Parkin (for 20 years at Valcartier and 15 years at Cookshire).

London, 18 Sept., 1843.

E. Hawkins to the Bishop of Montreal:

The Society has been assisting Mr. E. C. Parkin while studying for Holy Orders under Mr. Gibbons of Lancaster, and on his appearing before our Committee in London, although he appeared scarcely qualified to pass a Bishop's Examination, there was such an appearance of sincerity with a modest sense of his deficiencies, that they determined to send him out as a Catechist and Candidate for Holy Orders. (Quebec S.P.G. Letters).

Clergy Reserves. On 21 Sept., 1843, representation of the various District or Parochial Associations of the Church Society of the Diocese of Toronto met in Toronto to petition the Crown to preserve a portion of the Clergy Reserves now remaining as an endowment for the Church. (The Church).

POP WICKER'S PROBLEM

Robin Skey

"They certainly are a fine bunch of boys," said Smith, with his gaze on the row of photographs ranged along the mantel in Pop Wicker's den.

"Don't I know it," Pop agreed with enthusiasm. At the same time he felt rather mean, for he had called Smith's attention to his 'boys', to stall off a difficult subject. Smith, a comparative newcomer to the parish, and a keen brotherhood man, had called to invite him to join the chapter at St. Anselm's. Pop's influence with young men, he argued, would be tremendously valuable in the work. But Pop had excused himself on the ground that he was 'too busy'.

Pop was one of the city's outstanding junior hockey coaches, as the group pictures around the walls and the trophies on the bookcase testified. The photographs on the mantel, however, were reminders of a grimmer game. There were keen young faces of former hockey stars under the jaunty berets of the Irish and the Glengarries of the Kilties, cheek-by-jowl with a couple of blue-capped naval men. Pop tried not to play favourites. But his eyes strayed almost unconsciously to the likeness of Johnny Brett, the youthful pilot officer in the centre, with his laughing eyes and wide, generous mouth and the peaked cap with its winged insignia tilted at a rakish angle. As a matter of fact, he had a letter from Johnny in his pocket right now. He was looking forward to reading it after Smith had gone.

"Funny how they all call me 'Pop'," he reflected. "Yet we never had any children of our own. You know, I've been a regular father-confessor to that bunch. They'd bring me their problems to straighten out: 'Pop, I saw a dandy second-hand roadster for sale to-day. Come and look it over, will you?' Or, 'Pop, I've been offered a job. How about me quitting High School and going to work?' Once," Pop chuckled, "I even helped to iron out a little spat that a fellow had with his girl."

"Did you ever talk to them about religion?" Smith asked abruptly.

"Well, no," Pop frowned, wishing Smith hadn't brought that question up again. "No need to. They're all good, clean-living chaps. None better. Of course, I like to go to church myself and I always liked to see them there."

"But," Smith began, "with your influence—" He broke off abruptly, leaving the remark unfinished.

"Besides," Pop went on hastily, "young fellows are apt to shy away if you preach at them. Everybody hasn't the knack of handling a subject like religion. Easily do more harm than good, if you're not careful, what I mean. Of course, I always did what I could to give them a steer in the right direction."

"Well," said Smith, as he rose to go, "sorry

you don't feel able to join us. Your turn to come and see me, now."

"Sure," nodded Pop.

After Smith had left, he opened the envelope addressed in Johnny's well-remembered scrawl and bearing the censor's stamp. Johnny was a grand boy. If he had a son, he'd want him to be like Johnny, he thought a trifle wistfully. Of course, he was a mischievous young tinker and a bit reckless, but smart as a whip and with courage to burn. When he was older and more serious, he'd be a real man.

The first pages of the letter told of Johnny's doings since he had last written. He had met a couple of chaps from back home. He had visited London. The blackouts were tough. But 'Jerry' would never beat these people.

Then came the news that made Pop's eyes widen in astonishment. The padre had asked Johnny to join a class and he was thinking seriously of being confirmed. He had never really faced the question before; always too busy having a good time. But the sight of bomb-scarred London had stirred him strangely. We were supposed to be fighting for a better world, but how could we build a better world, unless we were willing to be real Christians ourselves? That meant that he must face the challenge. But was he justified in taking this serious step? Was he good enough? That was his problem and he badly needed Pop's advice.

Well, that was easily answered, thought Pop. Then suddenly his optimism faded. What Johnny needed was not a kind note of good wishes, nor breezy congratulations on his worthy aim. He needed real, heartfelt encouragement from a brother Christian.

And how could Pop give that encouragement? He went to church—and that was all. Of late he had even been staying away from the Holy Communion, for no other reason than that he had got into the habit.

He sat frowning into space—longing to help, yet unable to find words to express himself—words that would mean something. Johnny's question had suddenly brought him face to face with his own problem.

So it came to pass that Pop set out to church the following Sunday evening with his letter from Johnny still unanswered. He strove earnestly to fix his thoughts on the Service, but in vain. Nor was it the Rector's fault that the sermon failed to grip his attention. Pop's thoughts were far away.

Absently he picked up a copy of the parish bulletin lying on the seat nearby, and the slogan at the bottom of the page caught his attention. It was a homely little jingle, probably used as a 'filler', "What sort of a Church would this Church be, if all the members were just like me?"

"It would be a pretty poor outfit," Pop thought wryly, then suddenly he sat up very straight. "That's it," he thought in a sudden flash of comprehension. "I've been a slacker. When I face up to my own responsibility, I'll know how to answer Johnny."

All at once he felt different. His restless, troubled mood vanished and he felt humble, yet strangely elated, as the organ pealed out the prelude to the last hymn.

After the Service, he hurried home and began his letter to Johnny.

"Dear Johnny," he wrote. "First I must make a confession. I haven't always been as keen a Churchman as I might have been. But I'm starting afresh—to-night. As a first step, I intend to get busy and join the Brotherhood, instead of letting George do it all. So now for your question. Remember when you first came to me, an eager kid, all ears and freckles, ambitious to be a hockey star? You knew little about the game, but you kept trying, and—but I don't want to give you a swelled head. Then, remember the time when you were in swimming and you saved Wes. Bonner from drowning? Supposing you'd waited till you were a first-class swimmer? Two years ago you joined the Air Force, an absolute novice and finally graduated with a commission, head of the class. If you'd waited till you were ready, you'd never have accomplished any of these things. As I see it now, the Sacrament is a means of help to us ordinary mortals, not a badge of distinction for the saints. Well, I certainly wouldn't be going to the Holy Communion next Sunday, as I fully intend to do, if I waited till I was good enough; nor would I be anywhere near ready to join the Brotherhood. So I certainly hope you will decide to be confirmed, because I know it will be a real help, and—I'll be thinking of you."

Pop signed the letter and straightened up from his task with a warm feeling of satisfaction. It was strange—and wonderful—this change from being a slacker to a humble helper in the greatest Cause in the world.

— The End —

GRACE, LOVE, FELLOWSHIP

The grace of Jesus Christ, our Lord,
Within our bosoms dwell,
That gracious acts of kindness
His presence fitly tell.

The love of God make warm our hearts,
Disperse the chill of fear;
For God our Heavenly Father is,
And we His children dear.

The fellowship of Holy Ghost
Be comfort, stay and guide;
The Spirit of all Truth, may He
Within our hearts abide.

—Alice Fry.

WHAT IT TAKES . . .

(Continued from Page 14)

In "Shake Hands with the Dragon," Carl Glick remarks of the tenements in New York's Chinatown that "in a recent year, only one Chinese child was arrested. A police captain gave me a reason: 'Chinese children are trained to respect their parents and uphold the family ideals.'" This is the education that seems to me most essential of all—but it is successful only when parents and teachers themselves have the character, the spiritual and cultural interests, the power of logical thinking and the passionate faith in our country which it is their job to instill.

Discipline can be either "preventive medicine" or the most drastic treatment that attempts to cure. An untrained man, obedient only to his own impulses and desires, is in as much danger as an untrained and disobedient army. At a dreadful cost, this, which has necessitated physical, mental and moral training, may be the turning-point for Young America.

(Copyright)

IMMANENCE

"I come in the little things, saith The Lord:
Yea, on the glancing wings of eager birds,
The soft and pattering feet of furred and gentle beasts,
I come to meet your hard and wayward heart.
In the brown eyes that peep from out the brake,
I stand confest, on every nest.

I come in the little things, saith The Lord;
My starry wings, I do forsake,
Love's highway of humility to take;
Meekly I fit my stature to your need, in beggars part.
About your gates I shall not cease to plead—
As man to speak with man—
'Til by such art, I shall achieve My Immemorial Plan,
Pass the low lintel of the human heart.

—Evelyn Underhill.

"Some men hold a dollar so close to their eyes that they shut out the sunshine and at the same time the sufferings and tribulations of those around them."

* * *

"Losses and crosses are heavy to bear but when our hearts are right with God, it is wonderful how easy the yoke becomes."

* * *

"When you get in a tight place, and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time when the tide will turn."

—Spurgeon.

—H. B. Stowe.

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FROM M.S.C.C. LITERATURE DEPARTMENT

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ROBERT RAE,
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Parish Guild

The first meeting of Holy Trinity Parish Guild since the summer holidays will be held at the home of Mrs. P. S. Warren, on Monday, Sept. 27th.

W.A.

At the opening meeting of the season plans were made for a Harvest Tea, to be held in the church basement, on Friday, October 1st. It was also decided to hold an Apron Shower at the next meeting on Tuesday, September 28th, and every member is asked to bring an apron.

The Tea held by the W.A. Active Service Group at the home of Mrs. L. W. May, was a very happy event. It was a perfect afternoon and tea was served in the garden, which was very much enjoyed by all who came. \$125.00 was taken at the Tea, and donations are still coming in. At the time of writing, \$139.00 has been received, which will be used to buy wool, etc., for our Christmas parcels. We extend a hearty "Thank you" to all who helped make this such an outstanding success.

Mothers' Union

The opening meeting of the season was held at the home of Mrs. Cardy, on Thursday, September 2nd. It was a small meeting, due, no doubt, to the Labor Holiday week-end, there being only seven members present. Very little business was discussed, and a quiet social afternoon enjoyed.

We hope all members will be on hand when our October meeting takes place at the home of Mrs. Hutchinson, 9785 93rd Avenue, on Thursday, October 7th.

Our deepest sympathy goes to the family of our late president, Mrs. Emily Flowers, who passed into Higher Service on September 18th. Mrs. Flowers was the founder of the Holy Trinity branch of the Mothers' Union in 1932, and was much loved by all who knew her and worked with her during her many years of service. Whilst expressing our sorrow to her loved ones, we are happy in the knowledge that she is at rest after many weary months of illness.

Young Women's Fellowship

Meetings were held on the 8th and 22nd of September. The Club will hold an Apron Shower for the Bazaar on Wednesday, October 6th, in the vestry.

The members agreed to start the Kindergarten again, and will set a date for the opening at the next meeting of the volunteer workers.

The Club will cater for the Sunday School Teachers' Annual Dinner, which will be held in the basement of the church on Friday, October 1st.

Sunday School

Sunday School classes re-opened on September 12th at the usual times. Primary classes under Mrs. S. B. Clark, with Mrs. Garrett and Miss P. Pryor assisting, at 11.00 a.m. Bible classes—Dr. and Mrs. Baronsfeather, and Mrs. Levy, at 10.00 a.m. Main School at 2.30 p.m. To these, all children and young people will be welcome. We welcome three new teachers to the staff—Mrs. S. B. Clarke, Miss James, and Miss B. Price. We were sorry to say "au revoir" to Mr. Russell Cable who is now with the R.C.A.F. An R.C.A.F. billfold was presented

to him from the Sunday School staff. Miss Hall holds a class at University High School on Sundays, at 11.00 a.m., and children of all ages will be made welcome.

We say "thank you" to Mrs. R. Garrett for her work with the very small children of our Primary Department during the past four years. We are glad she will be staying with us and teaching a higher grade.

We hope to meet all Sunday School teachers at the supper to be given for the Teachers' Association, in Holy Trinity Church Hall, on Friday, October 1st, at 6.30 p.m.

Intermediates

The club which was formed by Mrs. Tingle some months ago has been carrying on during the summer. They meet once a week and take handicraft, drill, games and dramatics, and work for a bombed-out area in Elgnad. We expect to have a display very shortly; some for sale, and some for overseas.

We would like to get some new members, and any girls who are interested will be made most welcome. Any information can be obtained from Mrs. Tingle, telephone No. 32628.

ST. FAITH'S

THE REV. L. M. WATTS

Holidays are over and St. Faith's is beginning what promises to be a lively season. On two Sundays in August, when the rector was away, the services were taken by the Lay Reader, Mr. E. Currey. A good attendance at services was maintained through the summer months, and at the beginning of September the treasurer was able to report all obligations met and a small balance. That is an encouraging start for the fall and winter season.

The church grounds were well cared for during the summer months by the Grounds Committee, and the work of previous years was well spoken of by the great display of flowers on the south side of the church.

At the time of writing the Property Committee is in action. The floor has been laid in the church basement, and the chimney looks as if it will weather the storm for many years. The furnace has been dismantled, and as fine a working party as any congregation could muster turned out recently to dig out the old furnace base and lay a new one. By the time this is printed we hope to have the furnace back in working order, renewed and altered so as to ensure a warm church during the winter months. This will take care of a long felt need.

The church organ was repaired and tuned during the summer months, thanks to Mr. Hearn for his kindly interest and financial assistance. New lungs have also been installed in the small organ given us by Mrs. Rymer last winter. Its value to us was clear when our church organ went on strike at a recent service.

The Sunday School has been re-organized, and a number of new teachers have been added to the staff. We give them a warm welcome. To do such work for the lambs of Christ's flock is its own reward. Mrs. W. J. Miller is now the superin-

CHURCH MESSENGER

tendent of the Primary Sunday School, and Mr. E. Currey is in charge of the Senior School. The annual flower service was held on the third Sunday in September.

In next month's notes we hope to present a good report of the harvest festival. The Thanksgiving services will be held on October 3rd. Ft.-Lt. Minto Swan will be the preacher at the morning service. And—in spite of seemingly insurmountable difficulties—the harvest supper will be held as usual on Tuesday, October 5th. It takes a great deal to stop the W.A. of St. Faith's.

The congregation of St. Faith's has expressed its prayerful sympathy with Mr. and Mrs. Nainby, and we all wish Mrs. Nainby a speedy recovery from her recent accident.

CHURCH OF THE GOOD SHEPHERD

THE REV. R. S. FAULKS

Many of our rural churches forego services in the winter time because of the severe weather and bad roads. There have been times when this parish had no services in the summer, as so many were away on holidays. This year, however, the services have been held throughout the season, and this has indicated that it may be as well to so strengthen the church in this area.

Parishioners enjoyed the visits of Mr. Gainsworthy and of Lt. W. W. Swift (U.S.A.A.F.), who took the services on different occasions, and look for visits again from these future clergy of the Church.

ST. PETER'S

REV. R. S. FAULKS

It has been a pleasure to welcome visiting people who were once parishioners of this parish. They have come in from various points, and have given us much pleasure by coming to see us. This is true, too, of those people who have come to see their former vicar. There is a great deal of coming and going, especially among the young people. May their travels be of benefit to them and be a help in days to come.

Thanks of the rector and parish go to Mr. Exham and Mr. Teape, and also to Lt. W. W. Swift (U.S.A.A.F.), who helped with the services recently. Their assistance enabled the rector to get away and enjoy a quiet three weeks' holiday.

The deepest sympathy of St Peter's goes to Capt. W. Barker and family in their recent sorrow. Capt. Bob. Kelloway did his bit and gave his life in Sicily, that our Cause might be victorious.

ST. STEPHEN'S

CANON J. C. MATTHEWS

The Rev. Father Loosemore of the Society of St. John the Evangelist, at Bracebridge, will be at St. Stephen's for eight days, from Sunday, November 21st to Sunday, November 28th.

ST. MARK'S

THE REV. A. ELLIOTT

Young Women's Group—The Young Women's Group have been carrying on their meetings during the summer. Hostesses were Mrs. L. H. Bladon, Betty Sharp, Mr. H. R. Clark, Beryl Barnes, J. and N. Lawrence, and Mrs. Hancock. These have been sewing meetings for the Fall Bazaar.

Sunday School—The Sunday School opened on September 5th with a good attendance. We are pleased to welcome a new member to our staff—Mrs. N. Hughes, who is in charge of the Primary Department.

Senior Choir—We regret to announce that our choirmaster has left Edmonton to take a position in Montreal. We wish him every success in his new work and hope that he may always have pleasant memories of St. Mark's.

Junior Choir—Practices have been resumed but the attendance has been very disappointing. All members are requested to attend the next rehearsal, as it is a preparation for the Rally at All Saints', October 17th.

Senior W.A.—The Senior W.A. have resumed meetings and are holding a Tea on Wednesday, October 6th.

Junior W.A.—A meeting was held on Saturday, September 25th. Mrs. Beck, the superintendent, is leaving to make her home in Calgary, and her place will be filled by Mrs. Anderson. After the business Mrs. Beck spoke to the girls about carrying on. Mr. Elliott also made a short address.

We take this opportunity of thanking Mr. A. C. Taylor, the Rev. R. S. Faulks, and Miss Kay, who gave their services during the holidays.

Note:—Material for the "Messenger" must be in the hands of Mrs. L. Kay, telephone 27040 (after 5.30 p.m.), not later than the 25th of each month.

GLENDON

The Rev. H. J. Jones conducted services at the Church of St. John the Baptist, Rife, and at the Glendon Lutheran Church, on Sunday, September 19th. At the latter service special reference was made to the death recently of Sergeant Alexander Chibanoff, 20 years of age, youngest son of Mr. and Mrs. Jacob J. Chibanoff, a young man greatly liked by everybody. "Sandy", as he was known always, had a cheerful smile for everybody. He met life with a smile and we believe he met death in the same manner.

RIFE

On Sunday morning, September 19th, Rev. H. J. Jones celebrated Holy Communion. It was also the occasion of our Harvest Festival and a good-sized congregation saw evidence in a nicely decorated church of the bountiful harvest which we in Rife so fortunately are reaping. The vegetables and flowers were later sent to the Duclos General Hospital, at Bonnyville. Special prayers were given for Mr. A. Kess, who is ill.

CHURCH MESSENGER

Following the service the congregation enjoyed a picnic lunch, served on the church lawn. The annual congregational meeting and election of officers was then held. Officers elected for the year were as follows:

People's Warden, N. Peart (re-elected); Vicar's Warden, L. Hill; Vestry: Mrs. T. Charlton, Mrs. D. Charlton, Mrs. M. Destrube, Mrs. W. Hillman, Mr. D. Smith, Mrs. A. Kass, Mr. R. White. The Cemetery Board consists of M. Destrube, H. Richardson and R. White.

It was decided to buy a padlock and chain for the large entrance gates to the church yard.

The Rev. H. J. Jones explained that it was the Bishop's desire that all who possibly could should gather in churches—were there was no clergyman to officiate, and listen by radio to the Archbishop's address on Sunday, October 17th. Mrs. David Charlton agreed to be responsible for the installation of a radio in the church for that Sunday.

The W.A. met at the home of Mrs. A. Ross on September 18th. The meeting voted \$5.00 towards the Revolving Rectory Fund. Officers for the year were elected as follows: President, Mrs. M. Destrube; Vice-Pres., Mrs. A. Ross; Secretary, Mrs. D. Charlton; Treasurer, Mrs. T. Charlton; E.C.D. Sec., Mrs. T. Charlton; Thankoffering Sec., Mrs. A. Ross; Dorcas Sec., Mrs. N. J. Chester.

Mrs. Lloyd Hill was hostess for the meeting. The meeting for October will be held at the home of Mrs. Ross, and Mrs. D. Charlton will act as hostess.

Our best wishes for his speedy recovery to to Pte. A. Ross who is seriously ill in the Soldiers' Wing, University Hospital.

Flight-Sergeant R. H. Press, R.C.A.F., stationed at Paulson, Manitoba, is spending a short time with his family.

Word has been received by Mrs. T. Charlton that her son, Thomas, Canadian Army overseas, is now in Sicily.

Corporal Douglas Chester, R.C.O.C., is spending a furlough with his family at Bonnyville.

The hope of this congregation is that Sgt. James Lewis, R.C.A.F., serving in England, who has been reported missing, will someday again join in worship with us at St. John the Baptist. Meanwhile we extend deepest sympathy to his parents and sister, and pray that he may still be alive and well.

held on the 8th of August and attracted a considerable congregation. Both services on the 22nd of August were devoted to the Chinese Relief Fund and the open collection of \$16.49 designated to it. Members of St. Mary's subscribed \$118.29 out of \$427.14 raised in the town for this appeal. The National Day of Prayer was observed on the 3rd of September by a Celebration of Holy Communion at 10 a.m., and a service of Intercession at 8 p.m. On the evening of September 19th St. Mary's welcomed members of the United Church to the service, and the special preacher was (as on Sept. 12th) Major Kitson, who is in charge of the local War Services Hostel. The church is indebted to Major Kitson for preaching while Mr. Boon was at Edson; the services were in charge of the churchwardens.

The news that Franklyn N. ("Buck") Bryant had been killed in action in Sicily reached us on August 10th, and genuine sorrow has been felt by the whole community, and by St. Mary's in particular, at the loss, to us, of so fine and lovable a character, for whom everyone here had a high regard. There is a sincere feeling of sympathy amongst us all for his father (now himself overseas), mother and his sisters and brother. A Memorial Service was held in St. Mary's on August 15th.

"O valiant heart, who to your glory came

Through dust of conflict and through battle flame;

Tranquil you lie, your knightly virtue proved,

Your memory hallowed in the land you loved."

The W.A. held a successful Tea at the vicarage on the afternoon of August 18th. In spite of rather miserable weather, which prevented it being held in the garden, there was a large attendance and the proceeds were over \$50.00. The W.A. has now started its regular fortnightly meetings, which have been held so far at the homes of Mrs. Popey and Mrs. Skett. Girls' and Junior Branches are organized. The W.A. is to be congratulated on so successfully redecorating the vicarage, and the men of the parish, not to be outdone, have completed the work by laying a cement floor in the basement and have given much time to other improvements. A Men's Club has been formed which will meet twice monthly.

Among visitors to the church this summer were: The Principal Chaplain (Bishop Well), Col. Fallis, Rev. C. DeW. White, Bishop Rix of Calendonia, Miss Violet Clark of the M.S.C.C., Rev. A. and Mrs. Lord of Grand Prairie, Miss May Stockford, in charge of the Mission at Faust; Miss E. M. Moody of Victoria, Miss Sewall of Edmonton, Miss Kerr and Miss Richardson, the latter two caravan workers in the Diocese of Calendonia.

EDSON AND ST. PAUL MISSION

THE REV. W. deV. A. HUNT

The Rev. W. deV. Hunt has been away at the General Synod in Toronto, but we were fortunate to have the Rev. T. C. B. Boon of Jasper for two evening services, and one morning celebration of Holy Communion.

W.A. meetings started again on the first Thursday in September and arrangements were made for the Winter Sale on the 6th of November. Sewing meetings have been held in the houses of some of the members on each subsequent Wednesday.

Rural Deanery of Pembina

ST. MARY'S, JASPER

THE REV. T. C. B. BOON

Service during the summer have been well attended and although the Lodge is closed there has always been a good proportion of visitors in the congregation. Many of these have been members of the Forces enroute from Prince Rupert to the East, and the early Celebration has now been arranged so that it is possible for these visitors to attend. The Edith Cavell Memorial Service was

ST. LUKE'S, CLYDE

THE REV. JOHN H. LOW

Our church received a sad blow when Mr. William Jack recently passed away. He was one of the staunchest supporters of St. Luke's, and served for many years on the Vestry. As one who could be depended upon regularly to occupy his pew, lead heartily in responses and singing, and to give good judgment in its management, the church will long remember a respected figure. The very impressive demonstration of respect shown by the parish and, indeed, the whole district of Clyde, and his old soldier companions from many quarters, must have made Mrs. Jack proud of her husband's memory. We offer her our profound sympathy.

The Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

VEN. W. LEVERSEDGE

A project that required the wholehearted co-operation of the parishioners of St. Saviour's has now been brought to a very successful conclusion. Early in July it was decided to have the interior of the church and of the parish hall completely re-decorated, and to have the necessary installations made to use natural gas in the church and rectory. The dual project called for some considerable expenditure.

The amount seemed a very difficult one to raise, but not to be daunted, the work of carrying out a special drive to raise the necessary funds was proceeded with. Then the ladies of the congregation had a happy thought that culminated in really excellent results. Knowing that every parishioner was not in a position to donate cash, but that all were willing to work, the ladies obtained the refreshment booth privileges at the three-day Vermilion Fair. The net result of the dual effort was that the Wardens were able to proceed with the proposals and to pay cash for all work and materials, and still have a balance in hand.

The Rector and his wife will enjoy the convenience of heating and cooking with gas, the church will be thoroughly warmed by the mere regulating of valves and the congregation will worship in a clean freshly painted and calsomined church, and will be spared the surroundings of the previous smoke-begrimed and dusty walls.

The project was achieved because the parishioners were unanimous in the conviction that this work should be done and were willing to work and to co-operate to obtain the desired results.

CHRIST CHURCH, MANNVILLE

THE REV. T. J. BELL

This fine harvest weather has been much appreciated and farmers are busy taking full advantage of it. We have had three Harvest Thanksgiving Services. These were held at St. Mary's, Vegreville; St. Alban's, Chailey, and at Innisfree. The churches were decorated with some very fine samples of the fruits of the earth.

Mannville was well represented at the Deanery meeting of the Woman's Auxiliary, on September 2nd, at Vermilion. Those attending were: Mrs. Rutherford, Deanery President; Mrs. W. J. Burch, Branch President; Mrs. J. B. Burch, Mrs. C. Johnston, Mrs. B. K. Jones, and Mrs. Bell. From St. Helen's, Stellaville: Mrs. J. E. Curry, Mrs. J. H. Hobden. From Innisfree: Miss H. Bell, President Innisfree Branch. The sessions were much enjoyed. Tea was served in the afternoon by the Christ Church Branch. Mrs. A. Rutherford was re-elected Deanery President.

The vicar took part in a Service of Prayer and Thanksgiving September 3rd, at Vegreville. This was held in the Vimy Theatre, and was well attended. The clergy of the various Protestant denominations were present. The local branch of the Canadian Legion was responsible for organizing the service.

Baptisms: St. Alban's, Chailey, Sept. 5th—Melvin David Clennett, Gordon Allen Syere Christ Church, Mannville, Sept. 5th—Lois Elains Bennett. St. Mary's, Vegreville, Sept. 12th—Janit Marie Nicholson. Mannville, October 2nd—John Gordon Burch.

Burial: We regret the passing of Mr. Ernest Elliott, member of the Wilberforce congregation, and former councillor in that district. Mr. Elliott had been ill for some years. We extend our sympathy to Mrs. Elliott, and Mr. and Mrs. Frank Elliott, son and daughter-in-law. The funeral service was held in Minburn, Thursday, Sept. 23rd.

We also extend our sympathy to Mr. and Mrs. Davis of Wilberforce, on the loss of their son, a member of the R.C.A.F. in England. Wilberforce congregation has two members prisoners of war in Germany.

We are glad to report that work on the vicarage is almost completed. Many thanks are due to the Vestry, W.A., and all those who up to the present have contributed to the fund for this purpose.

THE CLANDONALD MISSION

THE REV. F. A. PEAKE, Vicar

The event of the month has been the Church Vacation School, organized by the Parochial Board of Religious Education. The school lasted for a week with two sessions daily, each including Christian Education, music, games, and handicrafts. Enrolment began with twenty-six children on the Monday and rose to thirty-nine later in the week. The proceedings were brought to a close on Friday evening with a concert and demonstration in the hall. Following the concert the Vicar presented the certificates for punctuality and satisfactory work, briefly concerning religious education. He inclined to the view that the country Sunday School was facing an almost impossible struggle for existence and that other means must be found for imparting the essential truths of the Catholic Faith. Among them he designated classes in day schools, and summer schools, either on diocesan or parochial lines. No religious education can attain its full effectiveness unless it is supported loyally by the parents. For parents to send their children to Sunday School, instead of bringing them to church, is, in the long run, worse than useless.

The fourth anniversary of the dedication of Holy Trinity Church, Irwinville, will be observed on Sunday, September 19th. This will also be the Harvest Festival Service.

The Vicar desires to acknowledge with sincere thanks the anonymous gift of \$5 from "Well-wishers."

Rural Deanery of Wainwright

WAINWRIGHT MISSION

THE REV. L. A. BRALANT

The LittleHelpers' Rally, held on July 31st, did not attract a very large crowd this year. Nevertheless a very happy time was enjoyed by those who came, including the seven little helpers. Mrs. Seabrook is to be congratulated on her indefatigable work and loving devotion for these little ones. The work is amongst the most important that our Church does, and is worthy of the prayer-interest of all loyal church people.

The inaugural meeting of the Wainwright W.A. was disappointing in attendance. A profitable evening was spent. In the closing devotions the rector centred his thoughts around Isaiah 58: 12, showing how all of us in Christ's Church are called upon to build now. However small our numbers are, each of us has a part to play and a task to fulfil if the Church is to fulfil its function in the post-war world. It was agreed at this meeting to pay the balance due on the Revolving Rectory Fund, and Wainwright has now met its obligation of \$50. In connection with this fund, the ladies of Battle Heights' W.A. held a tea and the proceeds of \$7.60 brought the contribution from this point to \$11—an amount just over their quota. Congratulations, Battle Heights!

A new feature has been the "Fireside Hour", conducted each Sunday evening by some of the soldiers. The bright singing of familiar hymns and the simple testimonies comes as a refreshment in these days when many of our churches have degenerated into a cold formalism. It is stimulating to men who are fearless in giving open "evidence of the hope that is in them."

Plans for our winter work are going ahead. We hope to implement our Lenten studies in a practical way with the establishment of a Prayer Meeting and Bible Study Group. When we begin to pray, God begins to work, and as there is no limit to His power, there should be no limit to our prayers. We work for the co-operation of the W.A. and members of the B.R.F. in this new endeavour. Against the background of the prevailing materialism of our times it behooves Christian people to build a bulwark of earnest and effectual prayer. Remember the promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."—St. Matt.: 18: 19.

HOLY TRINITY, TOFIELD

THE REV. A. A. COURT

The Senior W.A. met at the home of Mrs. Baptist on September 2nd, with five members and

one visitor present. We were pleased to have the Rev. A. Court at the meeting. After the usual devotionals business was attended to. To raise funds we decided to have a sale of home cooking, vegetables, etc., in Mr. Bellamy's store, on Sept. 11th. This proved successful and we were favored with a sunny day.

On September 4th four members of the W.A. thoroughly fall-cleaned the church and hall. Floors were scrubbed and waxed, windows washed and woodwork polished, etc. It was well worth the effort and with the regular weekly cleanings should remain in good condition for some time.

Services: On September 5th there was a celebration of Holy Communion at 11 a.m., and on Sept. 19th, Evensong—both services were conducted by the Rev. A. Court. There will be Holy Communion at 11 a.m. on October 10th and Harvest Festival on October 24th, at 7.30 p.m.

Sunday School is being held every Sunday at 11 a.m. We were pleased to have Doreen and Lorraine Munro, of Edmonton, with us during the holidays, also other young visitors on occasional Sundays.

Mr. Frank Pruden, a real oldtimer, has been quite ill of late and unable to attend church. We have missed him and trust he will soon enjoy better health.

The carragana hedge and honeysuckles were recently trimmed by three church members. This adds to the neatness of the grounds and the work was appreciated.

ST. MARY'S, EDGERTON AND ST. PATRICK'S, HEATH

THE REV. A. A. COURT

With the holiday season a thing of the past, the parish is settling down once again to regular routine and activities. As stated in this column two months ago, St. Mary's W.A. only missed the July meeting during the summer and one or two of the more industrious of our members completed the quilting of two comforters that had been ordered. At the August meeting the date was set, and partial plans made for the annual Bazaar.

In spite of the many extra duties our Rector has assumed, he has managed to find time to make still further improvements to the rectory grounds.

Sunday School was re-opened on the 12th of September with more than twenty students in attendance, with a promise of still further enrolments.

St. Patrick's Church has been completely re-decorated, the ladies having finished the interior during the rector's absence. A congregational meeting was held upon his return when it was unanimously decided to paint the exterior, and renew the vitrophane on the windows. This work has now been completed and much credit is due to those ladies who gave so generously of their time and labour at this very busy time of the year.

The special "Day of Prayer and Thanksgiving" requested by His Majesty the King, was held in this parish on September 12th, and it was most gratifying to see the church so well filled. The

Congregation at St. Patrick's was also a very large one for the same service.

We regret that the visit of the Rev. H. G. Watts, Western Field Secretary of the M.S.C.C., has had to be postponed.

Please note the changed schedule of services for the month of October, which will be held on the first, third and fifth Sundays.

Holy Baptism: Arthur Mitchel McCagherty, Sylvia Fern Pawsey, Karen Ena Pawsey, Robert Morris Pawsey.

We are missing Amy Sharland very much. Keen and earnest, her service for the Master was constant and loyal. We—the choir and Sunday School—had a farewell party for her at the home of Miss Mary Studholme, and a gift was forwarded to her. We wish you the best, Amy, the "Utmost for the Highest."

Also we have had to say "good-bye" to Cpl. and Mrs. Walter Wheeler and baby Edith Rose. It would be difficult to say which one of this family we miss most. The young people were always ready and willing to help with anything for the Church, and Edith Rose was the sweetest of "Little Helpers." We wish them God-speed wherever they go. From every point on earth we are equally near to God.

Burial: September 21st, Martin Marker.

Rural Deanery of Metaskiwin

CAMROSE

THE REV. A. WALLIS

Everything is stirring again—W.A., Sunday School and so on. The W.A. is hoping to have a Bazaar early in November. Will everyone help all they can, please.

God never asks for more than we can give. These are days of tremendous "giving", of never counting the cost, and they call for fearlessness and Selfishness in our giving.

Let us, then, for our Church, give our prayers, enthusiasm, and gifts, and may God bless our efforts.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

There has been little to vary the quiet routine of services here during the summer and early autumn, except that Mr. J. G. Baker very kindly filled in for the Rector while he was on holiday in August; and Mr. Burkwall of the Bible Society visited the parish one Sunday during the same month and addressed the congregation on the great work of the Society. After the service a meeting was called to elect officers for the ensuing year, and Mr. J. G. Baker and Mrs. Butcher once more undertook to collect for this work.

Sunday School classes will be resumed Sunday, October 3rd.

Baptisms: Sept. 19th—Lynne Marie Butcher; Sept. 26th, Margaret Elizabeth Lomas, and John Larry Gale Chambers.

THE WOMEN'S PAGE

by Edith Peace

QUARTERLY BOARD

October 15th is the date our Fall Meeting, and we shall be the guests of our most hospitable friends at St. Faith's. "Latin America" is to be the theme of our meeting, and we hope to learn something of this vast continent to the south of us, where material progress during the last few years has gone on at an amazing rate. We seem to know so little of the religious background of South America. Its people are Spanish and Portuguese speaking, but there are great pockets of settlers from Europe, and it has been a happy sanctuary for many thousands of Jewish refugees. Geographically, Canada is finding herself more and more closely linked with the South American republics. It remains to be seen what contribution we can make to the religious life of our southern neighbours. Certain it is that South America will be a land of ever-growing interest to Canadians, and, as road conditions improve, adventurous souls will be journeying there to see the country for themselves, whilst we shall be seeing license plates from South American countries on cars in Edmonton.

GOOD WISHES

Our very good wishes go with Mrs. S. F. Tackaberry, our Diocesan President, together with Mrs. W. J. Miller (St. Faith's), and Mrs. H. P. Reid (Christ Church) who will be attending the Dominion Board meetings of the W.A. at Hamilton, Ontario. Hamilton is very beautiful at this time of the year, and they will enjoy their stay there. I am sure we can look forward to some grand reports from them on their return.

SYMPATHY

The news of the accident to Mrs. Nainby filled us all with dismay, and there was many an earnest prayer said for her recovery. The latest report I have is that she is making good progress, and is just her old cheerful self. I also understand that she is out of hospital and the guest of Mrs. Barfoot at the See House. I cannot say how glad I was to learn this, and how we shall continue to pray for her, and hope she will soon be around again.

COMING EVENTS

Archbishop L. R. and Mrs. Sherman are to be guests of the Diocese over the week-end of October 16th to 18th. There is to be a reception for them at All Saints' Parish Hall on the Saturday evening, and all are invited to meet them. I have heard the Archbishop (as Bishop of Calgary) speak several times, but I have yet to have the privilege of meeting Mrs. Sherman. It is hoped that all W.A. members will be present on the Saturday evening. On the Monday evening there is to be another public meeting, so that delegates to General Synod may give their reports. This is the first time I recall of such a meeting, and it impressed me as being just the sort of meeting which should be held after every important Church gathering. We do need

to be informed, by those who were present, of what the Church is doing in these critical days. I felt that the newspapers told me so little of what was going on.

"LORD OF THE QUIET HEART"

Lord of the Quiet Heart, Who knew the sound
Of raging streets with anger loud,
Yet walked serene in faith that saw
Beyond the blindness of the crowd.—
Help us to find the even way
Through all the clamour of this day.

Lord of the Gentle Eyes, Who saw the bright
Spear points beneath Thee gleam and toss,
Yet heard with tenderness the thief's
Faint cry for mercy from His Cross.—
Remember us that we may hear
The whispered hope, the accent near.

Lord of the Steadfast Will, Whose vision clear
Saw all the travail of the years,
Beyond which lies the world to be
That knows no human wrath or tears.—
Help us to see with eyes unsealed
Thy harvest that the years shall yield!

—ARTHUR WALLACE PEACE
(N.Y. "Times").

MOTHERS' UNION

The news of the passing of Mrs. Emily Flowers came as a distinct shock to all who have known her work. She was one of the outstanding workers of our Diocese, and played an active part in W.A. work before organizing a branch of the Mothers' Union in her own parish of Holy Trinity. I do not know of any other branch throughout the Diocese but the Mothers' Union is the great women's society in the "Mother Land." We extend our sincere sympathy to the branch of which she was president for so many years.

HARVEST

This has been one of the most beautiful fall seasons I have known, and Edmonton and district has looked its very best. We are so thankful for the farmers, that their harvest work has been unhindered by rain. The flowers are still in bloom at the end of September. We should have some very lovely Harvest Festivals, as we give thanks to the Giver of All.

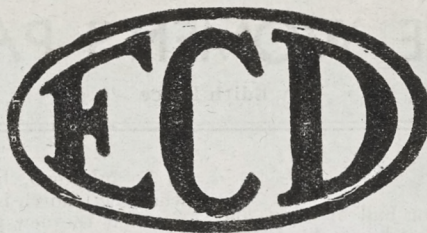
ACKNOWLEDGEMENTS

Mrs. I.W. (Mellowdale): Thank you for your kind letter.

Miss B. (Vermilion): Many thanks for your recipes for canning broad beans. I will keep it filed, and try and make use of it myself, and also print it next summer (d.v.) for all our readers.

EDITH PEACE.

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